Ram: The Truth

(*Collection of Ramayan-related matter from books and 'Vedic Pravachans' by Brahmchari Krishnaduttji*)

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Foreword

With the Blessings of

Lord Ram

God Grace

As per Vedas, *Parmatma* (Supreme Soul, God) is *akay* (without body) and never incarnates. Entire universe is in three parts; the God, the souls and the nature. God rules this universe. All living beings on and inside Earth, in air and in water have soul, and rest seen around is nature. Also, except soul, rest of the body of living beings is nature. Thus all those born on this Earth are souls and none is God or incarnation of God. Regarding God grace, since God is *akay*, therefore, God requires nothing for Self, because needs rest with the body. That is why God is also named *Daata* (Giver). God created nature, which feeds all living beings. Thus God gives free of cost all vital elements for life, air and water, besides food and feed to all living beings; it may be sinner, criminal, dacoit, and any other bad element. This is one form of God grace, which is available to all living beings. But when we talk of *Karma* (Actions), according to *Geeta* (Hindu Holy Book), those doing good are rewarded, and those doing bad are punished; this is justice of God or *Karma* theory. Here,

those rewarded are getting because of their good deeds in past, and hence nothing unjust. In social circle, this is termed luck, which means windfall for some and nothing to others; that means God is not doing justice. This is bad thinking. As a matter of fact, this is reward of good actions done in past by a person, and it is not at all unjust from God; this opputunity is available to all, but only good doers avail it. Who are good doers? Those persons, who are devotees, pray God, have faith in God, and possess virtues like truth, honesty and good character; such persons leave all their actions on God, Who guides them, thereby their actions becoming pious and good, result in rewards. This is second form of God grace. Conversely, such persons, who are devoid of virtues and possess vices such as lie, dishonesty and bad character, have no faith in God and do their actions using their own brain, breed bad actions, resulting in sins, hence punishment.

Ram and Krishna came on this Earth as souls, and therefore, were no God or incarnation of God. Because of their best characters and adventurous actions beyond the reach of common man, both were super souls or divine souls, and as a mark of respect, there is no harm in calling them Lord Ram and Lord Krishna. I had experience of

God grace. In childhood, my father was poor farmer and there was no possibility to sustain tutor. In schooling, I was then very good in my studies; it was because the grace of God, Who acted as invisible tutor for me. As a result, I remained topper from Ist to 12th standard in my schooling. In 12th standard, before one day of Physics paper, I revised subject during daytime, but in the evening my eyes got swelled. Therefore, I could not do revision on following morning and since my eyes were not opening fully, I got read by my uncle's son from physics book of two theories, which I studied on previous day, and after reaching examination centre, to my surprise, my eyes were almost open and found both theories as questions in the examination paper. Because of my sincerety and honesty in studies, God graced me with a result of fairing very well in the examination. A life saving accident, which I met in May 1999, is worth to share. On that day in the early morning, I was returning on scooter from a hospital, when, at a crossing, I met with an accident as my scooter collided with a car coming horizontally in high speed. When I got consciousness, I saw a policeman helping me to get up. When I asked of what happened, policeman told that you have met with such an accident, in which nobody

remains alive. Fortunately, this was a great save and new life for me! This was God grace, which may be result or reward of some of my good deeds already done.

Dr Purushottam Das Tyagi

Preface

Since God's creation, Vedic culture is oldest and inherted with divine life histories of great souls. But some selfish intelligentia, in order to meet their greed, tried to deform our cultural wealth. In this process, characters of our great personage were publicized such that life of those divine souls look like fed with vices similar as in a common person. In this greed, the characters of Lord Ram and Lord Krishna, which are the lifeline of Indian culture, were also defaced. Humans may be in ignorance, but God continue to give divine grace to humans. In this process, divine soul of Shringi Rishi took birth as Brahmchari (one who observes celebacy) Krishnaduttji (hereinafter Brahmchariji), who imparted a unique knowledge in order to build strong characters of humans on this Earth.

This book, 'Ram: The Truth', is collection of Ramayan-related matter from books prepared from divine discorses (hereinafter *DDs*) and *DDs* in yogic mode by Brahmchariji, who was an illiterate person but gave a unique knowledge on this Earth through his *DDs*. Name of the present book refers three meanings: i) Ram name is given to God, Who is truth; ii) Birth of Ram is a truth; and

iii) True story of Ram. All are correct as detailed under Chapter 3 of this book.

Ramcharitmanas by Goswami Tulsidasji (hereinafter Goswamiji) is most popular among existing publications on Ram. It is worshipped in a majority of Hindu families. Looking into subject matter of *Ramcharitmanas*, it has been observed that this publication contains a number of such presentations that require clarifications, such as How Seeta was born? Who was Ahilya? Were Jatayu and Sampati vulture birds? Was Kakbhusund a crow? Were Hanuman, Sugreev, Bali and Angad monkeys? Did Hanumanji swallow the Sun? Did Kumbhkaran used to sleep for 6 months? Were there 10 heads of Ravan? Was Makardhwaj born from a fish? And so on. Also, their are certain facts on Ram, which had been told by Brahmchariji, but not available in *Ramcharitmanas*. Such facts include answers on following queries: Why Vishvamitra killed sons of Mahrishi (hereinafter Mi) Vashishth? How a fish saved life of Manu? How Kaushalya was a symbol of determination? How bad actions made *Indra* an insect? What was Angad's leg set? How donations by Ravan-Mandodari paved way for victory to Ram? What Ram had that Ravan lacked and lost? And so on. Thus looking into clarifications, and new

knowledge as per above facts, a book, *Divya Ram Katha* (in Hindi) based on *DDs* by Brahmchariji has already been published. Because book is in Hindi, which is spoken mainly in India, and thus has access to a very small population in the world. Since majority of population in the world speaks English, it was thought to bring out a publication similar to *Divya Ram Katha* in English, so that majority of population in the world may be benefitted with such new knowledge. Hence this publication.

This book, 'Ram: The Truth', has 6 parts. Part 1 as Introduction comprises three chapters. Chapter 1 (How Ram is known today?) briefs readers the story of Ram, particularly as narrated in *Ramcharitmanas*. This is followed by Chapter 2 on who was Brahmchariji? This chapter tells that how an illiterate person produced a unique knowledge on this Earth on Ram and other areas in theology, besides natural sciences as well. Then it was felt necessary to address readers on why and how of this book, which is Chapter 3. Next Parts present available knowledge produced by Brahmchariji on Ram, and tried to arrange the same in an organised manner as done in existing publications on Ram. Part 2 deals with important characters associated with Ram. Parts 3-5 present chapters

on before, during and after exile of Ram. Final Part 6 dealt with analysis and conclusions.
God has given me this big challenge to prepare a book on Ram. Though I am not that competent, but under God grace, I hope to do it. In this light, first of all, I pray God to strengthen me and bless so that I may finalise this book successfully. Further, I pray Lord Shiv, Lord Ram and Lord Krishna for their blessings and guidance. Next, I wish gratefully the great authors, Mi Valmiki and Goswamiji, on Ram. I wish gratefully Brahmchariji, who served as an authentic source for this book of divine information on Ram. Finally, I wish one and all souls living on and inside Earth, in air and in water to be kind on me in finalising this book successfully.

Dr Krishnavtar Tyagi, who was a senior disciple of Brahmchariji, and writer and producer on knowledge produced by Brahmchariji, encouraged me to spread knowledge produced by Brahmchariji in English, as majority of readers are unable to approach this unique and vital knowledge because of language barrier, as almost all publications providing this knowledge are in Hindi. Dr Tyagi had been publications incharge with Vedic Anusandhan Samiti, Delhi, and under his stewardship the

book, '*Divya Ram Katha* (*DRK*)' was published. Now, he is looking after another publishing house, Shringi Rishi Ved Vigyan Pratisthan, Delhi that publishes on knowledge produced by Brahmchariji, and the present book is also being published by this publishing house. I am extremely grateful to Dr Tyagi for providing me an opportunity in helping spread this great knowledge to readers. I thank Pankaj Printers, Maujpur, Delhi 110 053 for printing this book so nicely in a short time frame.

Finally, My wife, Mrs Suman Tyagi, had been an unstinted support to me in carrying forward my publications activities. I am highly grateful for her support, help and assistance.

Dr Purushottam Das Tyagi

Narration and Gratitude

What wealth and sorrow, we are getting today, that all are results of our actions done in the past. Divine souls pray God for creation, and the God creates. The God also makes the soul to perceive as to how the soul along with the nature will travel this universe. In order this perception may remain for ever, a wealth of priceless knowledge descends in the form of Vedas. The soul, while in action, when forgets the God, at that moment, *rajogun* (passion of love and pleasure) and *tamogun* (property of darkness) from nature attack a person's life style. *Rajogun* and *tamogun* may push a person on the wrong path, therefore, it is essential to maintain their balance. In order to maintain *satogun* (quality of goodness) for ever, it is essential for a person to pray the God because truth lives in devotion and in the prayer of God. In this process, a person should do such actions that feed divinity to this divine world of God.

On this Earth, even characters were defiled of Lord Ram in epic Ramayana and Lord Krishna in epic Mahabharat, who are named as lifeline of Indian culture. A person may remain in ignorance, but the God keeps

sending divine grace. In this process, divine soul born in *Kalyug* was Brahmchari Krishnaduttji, who, being uneducated, through his divine discourses (*DDs*) sent on this Earth such a vast and unique knowledge that engulfed ignorance. Brahmchariji, being contemporary to Lord Ram in one of his former birth as Shringi Rishi in *Treta* period, also conducted *Putreshti Yajna* for the birth of Ram. He has spoken a lot through *DDs* on Lord Ram and Ramayana. Combining all related *DDs*, a book has already been published in Hindi, *Divya Ram Katha*, but it was being felt to provide such feedback to our non-Hindi readers, who are many times more than Hindi readers. In this direction, at my advice, Dr Purushottam Das Tyagi, who had been ex-editor of a prestigious journal, Journal of Scientific & Industrial Research of CSIR-NISCAIR, Ministry of Science & Technology, Govt of India, New Delhi, made commendable effort and made present publication on Lord Ram a reality. Hope this will benefit our non-Hindi readers enormously while using this great knowledge in their character-building.

Dr Tyagi is son of late Shri Ramesh Chand Tyagi, who had been an old disciple of Brahmchariji. Fortunately, this family belonged to village Khurampur, the birthplace of

Brahmchariji. Therefore, this family had advantage of being well known to the childhood of Brahmchariji. Entire family of Dr Tyagi had faith in Brahmchariji such that Dr Tyagi organised a *DD* by Brahmchariji in 1986 at his Lawrence Road, Delhi residence on the birthday of his eldest son, Saurabh Tyagi, and in 1988 organised *yajna* and *DD* at his Rohini, Delhi residence on the birthday of his another son, Rohan Tyagi. Entire family of Dr Tyagi has great faith in Lord Ram, which is reflective from the names based on Ram in family, Ramesh (Great Grand Father), Purushottam (Grand Father) and Raghav (Grand Son). Other family members belonging to Dr Tyagi, Mrs Suman Tyagi (wife), Mrs Shalini Tyagi & Mrs Pooja Tyagi (Daughter-in-Laws) and Miss Diya Tyagi (Grand Daughter) had been great help in preparing this publication.

I take this opportunity to thank Dr Tyagi for publishing the book, 'Ram: The Truth' in spreading this great knowledge to benefit readers. I also thank him for contributing for printing of this book. May God grace continue to flourish on this family! I hope Dr Tyagi will continue to use his talent in providing more such publications based on the knowledge sent on the Earth through Brahmchariji.

Dr Krishnavtar

Shringi Rishi Ved Vigyan Pratisthan, Delhi

Ram: The Truth

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Part 1: Introduction

Ram as Known Today

A lot of literature in different forms by different authors in different languages is available on Lord Ram. '*Ramcharitmanas*' in *Awadhi*, a dialect of Hindi language, by Goswamiji is most popular among existing publications. Looking into popularity and acceptability by a majority of populace in India, in this chapter, we shall present a brief sketch from '*Ramcharitmanas*', on Lord Ram as known today. According to Geeta press, Gorakhpur, India, Goswamiji during his life (Samvat 1554-1680 or 1632-1758 AC) wrote '*Ramcharitmanas*' during Samvat 1631-1633 or 1709-1711 AC in 2 years (hereinafter yrs) 7 months and 26 days time. Goswamiji was born after 12 months remaining in the womb of his mother and then had all 32 teeth in his mouth. Just after his birth, he didn't wept, usually as all new-born babies do, but utterred 'Ram'. His mother died after 4th day of his birth. At the age of 7 yrs during *Yagyopaveet* (sacred thread worn in Hindus) ceremony, he utterred *Gaytri* (Vedic metre) mantra without having any earlier education. He was poor in childhood, but in later part of his life, he became a great author of

'*Ramcharitmanas*' and many other publications, and worshipper of God as Lord Ram.

Ramcharitmanas in Brief

Entire publication is devided in 7 parts, of which first 2 parts (*Balkand* and *Ayodhyakand*) comprise almost half of the book, and the rest book has 5 parts (*Aranyakand*, *Kishkindhakand*, *Sunderkand*, *Lankakand* and *Uttarkand*). Goswamiji began every part with an invocation, followed by actual presentation [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Balkand

This part covered on Ram from birth till marriage, besides introduction comprising name worship, Yajnavalkya-Bharadwaj conversations, Sati's doubts, Shiva-Parvati conversations, Narad's proud, Manu-Shatrupa's devotion and Pratapbhanu's story. This part begins with Shiva retelling Ram story to Parvati. It includes Sati's self-immolation, destruction of her father Daksh's sacrifice, rebirth of Sati as Parvati and her marriage to Shiva. Then Shiva explained as to why Ram incarnated on Earth. God showed great compassion and told that he is soon to take

birth in *Suryavansh* (the Sun Dynasty). Goswamiji then narrated virtues of the name 'Ram' as, "In all 4 *Yugs* (As per Hindu system, one of the 4 lives of universe—*Satyug, Treta, Dwapar* and *Kalyug*), 3 periods (past, present and future) and 3 *Loks* (Heaven, Earth and Hell), living beings became happy by reciting name 'Ram'. According to Vedas, Purans and saints, result of all good actions is love to 'Ram'." In Ayodhya, King Dashrath met Mi Vashishth and told of no heir to take over his throne. Mi Vashishth told that he will be blessed with 4 sons. For this, Mi Vashishth suggested Dashrath to bring Mi Shringi from forests to perform *Putreshti Yajna* (hereinafter *P. Yajna*). As per Mi Shringi's advice and guidance, *P. Yajna* was conducted and Dashrath was blessed with 4 sons [Ram (Mother Kaushalya), Bharat (Mother Kaikeyi) Lakshman & Shatrughan (Mother Sumitra)]. According to Goswamiji, the birth of Ram took place on the 9th day in *Shukla Paksha* (Bright half of a lunar month) at noon of *Chaitra* (Name of month). Goswamiji narrated that baby Ram was born in 4 armed form adorned with jewels. Kaushalya prayed as God and then asked Him to give up current superhuman form and act as normal child. Regarding birth of Seeta, it is said by Goswamiji that King Janak got Seeta

as a new-born baby kept in a pot inside soil of a field, while ploughing that field in search of rain, and then king owned her as his daughter. All 4 sons of Dashrath had grown up. In the forest, Mi Vishvamitra lived and used to perform *yajna*. However, demons Mareech and Subahu always spoiled *yajna*. Then he went to Dashrath and asked for duo (Ram-Lakshman) to protect *yajna*. Though king was reluctant, but with the intervention of Mi Vashishth, king agreed. In the way to forest, Ram killed demon Taadka. Next morning, Ram told Mi Vishvamitra to conduct *yajna* fearlessly. Then demons Mareech and Subahu ran to spoil *yajna*. Ram thrown Mareech on the other side of sea and Lakshman killed Subahu. Next, Mi Vishvamitra told duo to visit Mithila, where a *Dhanuryag* (A sacrifice, where bow is worshipped and archery displayed) was to be organised for a *Swayamvar* (A princess selecting husband from among suitors assembled) ceremony of Janak's daughter, Seeta. In the way to Mithila, they saw an ashram, devoid of living beings, but a vast piece of rock stone there. Rishi told that Mi Gautam cursed his wife, Ahilya, who is standing as a piece of rock stone. Ram touched that statue from his foot and she stood up in her original shape of a woman and then prayed Ram

as a God. Then they reached Mithila, where Janak welcomed Mi Vishvamitra, who then introduced Ram-Lakshman. In Mithila, they stayed in a mango orchard. Duo went to see the city and visit Janak's garden, where first meeting of Ram and Seeta took place. Janak sent a messenger to invite Mi Vishvamitra and Ram-Lakshman to attend *Swayamvar*. Then, Janak arranged announcement that whoever could lift and tie the great bow of Shiva would be married to Seeta. A number of kings and princes there tried but all failed. Then Mi Vishvamitra asked Ram, who got up and effortlessly lifted, strung and broke the bow. Then, Seeta approached Ram and placed a wreath of victory around his neck. After this, Janak sent messengers to Ayodhya, wherefrom a marriage procession reached Mithila. After an organised wedding, Ram and Seeta returned to Ayodhya [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Ayodhyakand

This part covered mainly exile of Ram, Lakshman and Seeta to forests and visit of Bharat to forests to call them back but in vain. Broadly, it covered preparations of Ram coronation, Seeta-Ram conversation, visit to forests,

Kevat's love, conversations of Ram-Bhardwaj and Ram-Valmiki, stay at Chitrakoot, Dashrath death, conversations of Bharat-Kaikeyi and Bharat-Kaushlya, Bharat visit to Chitrakoot, Bharat-Bharadwaj conversation, Ram-Bharat meet, Janak's arrival, Ram-Bharat conversation and Bharat's departure and stay in Nandigram. In Ayodhya, Dashrath and Mi Vashishth decided to coronate Ram as king of Ayodhya on very next day. On the other hand, dieties and Earth, who did not want Ram to become king and wanted that Ram visit forest to kill tyrant Ravan, requested Goddess Saraswati, who changed the mind state of maid servant, Manthra, of Kaikeyi. Manthra, in turn, changed the mind state of Kaikeyi, and asked her to seek two boons that king had promised her; one boon for kingship of Ayodhya to her son, Bharat, and second boon of 14 yrs exile to Ram. Kaikeyi went into sulking chamber. In the evening, Dashrath went to Kaikeyi in sulking chamber. Kaikeyi reminded king of two boons and asked to install Bharat as king of Ayodhya as first boon, and exile to Ram to the forests for 14 yrs as second boon. Then Ram was called there and Kaikeyi told Ram of two boons. Ram accepted Kaikeyi's request and decided to leave Ayodhya as it will serve all purposes of his incarnation. He left for

exile, and Lakshman and Seeta also joined him to forests. They reached Shringverapur to meet Nishad King Guha, who arranged for stay during night. Next, Kevat took them in his boat and crossed Ganga, and then reached Prayag, where they stayed with Mi Bharadwaj and left next morning. Then they reached to Mi Valmiki, who told them a beautiful and safe place of stay at Chitrakoot, where they stayed. On the other hand, Dashrath could not bear Ram's separation and died. Mi Vashishth called Bharat back to Ayodhya from his maternal uncle's house. On reaching Ayodhya and getting known to entire event, Bharat chided Mother Kaikeyi. He blamed himself for Ram leaving Ayodhya and death of father. Dashrath was cremated. Bharat denied to rule Ayodhya, and told that he shall go forest and ask Ram to return to Ayodhya and take the throne. Thus he, alongwith Mi Vashishth, family members, army and residents of Ayodhya, left to Chitrakoot. He reached Shringverapur, where Guha arranged for stay, and next day moved forward to Chitrakoot. Bharat finally reached Chitrakoot, where all reunited once again. There, Ram remained firm, and vowed to fulfill 14 yrs exile. Janak also reached there. Bharat said that he simply cannot sit on the throne and

asked Ram for his *khadaun* (sandals), which he would place at the throne as ruler and would serve personally. He then left Chitrakoot and reached back Ayodhya. He decided not to live in the kingdom while Ram was in exile and so lived like as a hermit in an underground room constructed in a nearby town, Nandigram [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Aranyakand

This part covered Seeta-Anusuya meet, Sutikshna's love, Ram-Agastya meet, Panchvati stay, killing of Khar-Dushan, Mareech reference, Seeta kidnap and Shabri meet. From Chitrakoot, Ram, Seeta and Lakshman reached the ashram of Mi Atri. There, Atri's wife, Anusuya, told Seeta on duties of a devoted wife. Then they moved further and in the way Ram killed demon Viradh. Moving further, they met Rishi Sarabhanga, and then disciple of Mi Agastya, Rishi Sutikshna, who on meeting Ram, praised and worshipped Ram. Moving further, they met Mi Agastya, who worshipped Ram and then told them route to Panchvati as place for their further stay. In the way, they met vulture, Jatayu, with whom Ram went into friendship. Then they reached Panchvati and made there ashram. After

living there for some time, Shurpankha, sister of Ravan, reached there. Shurpankha disguised herself as fairy and talked Ram to marry. Ram said no to her and sent her to meet Lakshman, who also rejected her. Shurpanakha then showed her ogress face and then Lakshman at Ram's hint lopped off her ear lobes and nose. Feeling humiliated, Shurpanakha reached her brothers, Khar, Dushan and Trisira, who on knowing treatment of their sister, left to kill Ram. Then, Ram killed all 3 brothers with their army. At this, Shurpanakha went to Ravan and explained all that had happened. Then, Ravan called Mareech to kidnap Seeta. Rama was known to Ravan's intentions and asked Seeta to hide in fire and then placed her shadow in her place. Both Ravan and Mareech reached the forest, where Ram lived, and Mareech disguised as a golden deer. Seeta got attracted by that deer and asked for deer's skin. Then, Ram ran and attacked deer with arrow. Impersonating Ram's voice, Mareech shouted Lakshman! Lakshman! for help. Listening to that word, Seeta asked Lakshman to go for help of his brother. Lakshman didn't agree. Then she uttered one word foul. Then Lakshman decided to leave, but before leaving drew *Lakshman-Rekha* (A line that generates fire on crossing by an enemy) in front of ashram

as her protection, and then left. In the meantime, Ravan used this opportunity to forcibly kidnap Seeta, and took her by air route towards Lanka. Jatayu, seeing Ravan's sinful act, attempted to fight, but Ravan cut off Jatayu's wings and left him as dead. Ram and Lakshman seeing ashram empty set out in search of Seeta and met severely wounded vulture, Jatayu, who told of Seeta kidnap by Ravan and then died in Ram's lap. Duo continued to look for Seeta and then met hermitage Shabari, who told them to visit Pampasarovar, where Sugreev will help them in search of Seeta [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Kishkindhakand

This part covers Ram-Hanuman meet, killing of Bali, monkeys' departure in search of Seeta and Hanuman-Jamvant conversation. Ram-Lakshman went ahead and saw Rishyamuk mountain, where Sugreev stayed with his associates. Seeing duo, Sugreev asked Hanuman as to find out whether they have been sent by his brother Bali. Hanuman disguised as a brahman reached near duo, who, when asked there whereabouts, told that they are brothers, Ram and Lakshman, sons of Dashrath of Ayodhya, and

roaming forest in search of Seeta, kidnapped by a demon. Hanumanji recognised Ram God and touched holy feet. Ram embraced Hanumanji and said, "Dear *Vaanar* (monkey)! I love you double than Lakshman." Hanumanji told them that his king, Sugreev wishes to become friendly with them and will help in Seeta's search. Hanumanji took duo on his shoulders and reached near Sugreev by air route. There, Hanumanji, keeping fire as witness, made Ram and Sugreev friends. Ram said, "Foolish servant, miser king, unchaste woman and disloyal friend are like a spear." Sugreev told Ram that we shall be able to search Seeta as once sitting here with associates, Seeta while going with Ravan by air route, threw a cloth. Ram looked that cloth and became very sad. Then Ram asked Sugreev why he lived in mountains instead of Kishkindha. Sugreev told entire story and why his enmity with brother Bali. Ram sympathised Sugreev and decided to help him in return for his help in Seeta's search. Then, seeing Sugreev going weak while fighting Bali, Ram attacked Bali with arrow. While dyeing, Bali asked as to why he favoured Sugreev and killed him. Ram said, "Brother's wife, sister, son's wife and virgin are equal. If somebody has ill-intentioned look on them, there is no sin in killing such

person.” Your sin was to snatch and keep with you the wife of Sugreev. Then, Ram installed Sugreev as king of Kishkindha and made Angad, Bali's son, as prince. Sugreev ordered gathering of region's bears and monkeys. Then, he sent armies of bears and monkeys to north, east and west for Seeta’s search. Ram was aware that only Hanuman is really capable of finding Seeta. He gave Hanumanji his ring to hand over to Seeta. For south, Hanumanji was joined by Angad, Nal and Jamvant, besides remaining army. As Ram’s army reached sea coast, Jamvant and Angad saw along seashore a cave, occupied by vulture, Sampati (Brother of Jatayu). In a conversation, Angad explained that Jatayu died serving Ram. Listening this, Sampati came near them, performed last rites of brother. He told that he could see that Seeta is captive in Ashok Vatika in Lanka. The island is 100 *yojan* (400 miles) away and requires who is able to jump this distance. Jamvant told that Hanuman is the only one capable of doing this work [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Sunderkand

This part covers Hanuman in Lanka, Seeta-Hanuman conversation, Lanka burning, Ram-Hanuman conversation,

departure to Lanka, Vibhishan in Ram camp and anger on sea. Hanumanji, accepting Jamvant's words, left for Lanka by climbing onto mountain and then took air route. In the way, he passed Sursa test, killed ocean ogress, and then reached on Lanka side. Hanumanji came in a minute form and tried to enter Lanka, but ogress Lankini tried to stop him. Then, he hit her and made to fall on the ground. He flew through various palaces including that of Ravan in search of Seeta, and then saw a pious palace, where he met Ravan's brother, Vibhishan, who told him route to Ashok vatika where he finally saw Seeta. He took position on a branch of a tree, above Seeta, and then started singing Ram *Katha* (story). He then threw the ring Ram had given him and Seeta was overjoyed. Hanuman told Seeta that he is hungry and sought her permission to eat fruits from the orchard. He not only eaten fruits but also destroyed large parts of orchard. On obstruction, he killed Ravan's son, Aksaya. Then, another son of Ravan, Meghnath and captured Hanuman through *Brahmastra* (A weapon). He was brought in front of Ravan, who ordered his death; however, Vibhishan reminded Ravan that Hanuman is an envoy and should not be killed. Then Ravan decided to humiliate Hanuman by setting his tail on fire. Hanumanji

made his tail longer, and more cloths and oil were used. He changed from small form into a gigantic form and then set the whole of Lanka under fire. He then extinguished his tail by jumping in ocean, then went to Seeta, saluted her and went back. Monkey army then went to Sugreev. Hanumanji explained all that happened and immediately an army was made, and they all reached seashore. In Lanka, both Mandodari and Vibhishan asked Ravan to hand Seeta back to Ram. Ravan disagreed and insulted Vibhishan. Vibhishan left Lanka, reached Ram, fell in Ram's feet and asked for protection. Ram said, "I like a person with pure mind, and do not like disloyal and deceptive persons." Then Ram gave Vibhishan his protection, and discussed as how to cross the ocean. There deity of seas told Ram of Nil and Nal, who had the power to build a bridge to link seashore to Lanka [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Lankakand

This part covered construction of bridge, Angad-Ravan conversation, Lakshman-Meghnath fight, Ram's sadness, killings of Kumbhkaran and Meghnath, Ram-Ravan war, killing of Ravan, Seeta's fire test and departure to

Ayodhya. Monkeys Nal and Neel started construction of bridge across the sea. Before leaving to Lanka, Ram installed an emblem of God, Shiv at Rameshwaram. Then, army of Ram started crossing bridge, arrived at Lanka, and camped on Mount Subel. Ravan, on hearing that Ram's army had crossed sea and entered Lanka side, became restless and surprisingly asked from his 10 mouths whether Ram had crossed sea? Goswamiji had expressed Ravan as Dashanan (Who has 10 mouths or 10 heads) at number of places in *Lankakand*. Mandodari and her son, Prahastha,suggested Ravan to return Seeta to Ram, but in vain. At Subel, Jamvant suggested Ram to send Angad as envoy to give Ravan a chance to return Seeta. On reaching Ravan's court, Angad told Ravan that he still has time to save himself from destruction. Ravan insulted Angad and Ram. Listening to the insult of Ram, Angad got angry and thrust his both hands upon Earth, resulting Earth shaking and under this momentum, crowns of Ravan fell on Earth, of which 4 crowns Angad threw near Ram. Before leaving, Angad fixed his leg on Earth and challenged Ravan and all present there to replace that leg. None could replace his leg. Looking at Angad’s strength, all got afraid. Also, refusal of Ravan, war became inevitable. The war began

and Ravan lost half of his army on the very first day. Meghnath then encouraged Ravan, went to battlefield and severely wounded Lakshman with his special weapon. Hanumanji brought from Lanka *Vaidya* (doctor) Sushena, who told Ram to arrange a herb called Sanjivani. Hanumanji immediately left, could not recognise the herb, uprooted entire Himalayan mountain, and left back. In the way, Hanumanji was shot by an arrow over Nandigram. Bharat mistook Hanumanji a demon on looking a heavy object flying. Hanumanji fell on ground. He regained consciousness and found out that Bharat is Ram's brother, who hit him. He told Bharat of background story, then left immediately and met Ram before Sunshine. He delivered Sanjivani herb and Sushena treated Lakshman. Listening to Lakshman's recovery, Ravan became very sad and awakened his brother Kumbhkaran, who used to sleep for 6 months. Then he was offerred buffaloes to eat and alcohol to drink. Then Ram killed Kumbhkaran. Ravan became very sad. Meghnad consoled Ravan. Next day, Meghnad perplexed entire army and tied Ram-Lakshman in *nagpash* (A power of unreal snakes). Then Naradji sent *garud* (vulture bird, the vehicle of Lord Vishnu in Hindu sect), who ate all unreal snakes. This was followed by

Lakshman killing Meghnath. Ram threw numerous arrows at Ravan but could not kill him. Vibhishan told of ambrosia in Ravan's navel and then Ram finally killed Ravan. The war ended. Vibhishan was crowned the king of Lanka. Hanuman went with happy news to Seeta, who then passed fire test. Finally, Ram, Seeta, Lakshman and the senior monkeys travelled back in Pushpak plane and reached Ayodhya [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

Uttarkand

This part covers Bharat-Hanuman meet, Bharat-Ram meet, Ram coronation, Ram's preachings to the Subject, Garud (vulture bird)-Kakbhushund (crow bird) conversation, Kakbhushund-Lomash conversation and knowledge-devotion comparison. Bharat was anxious that only 1 day is left for Ram to return. Hanumanji disguised as a brahman reached near Bharat. He told Bharat on the arrival of Ram. On asking by Bharat, Hanumanji introduced himself as monkey Hanuman. Bharat rushed Ayodhya to tell the great news. As Pushpak Plane landed in Ayodhya, Ram-Lakshman touched feet of Mi Vashishth and other rishis, and then Bharat fell in feet of Ram with

great affection and love. Then Ram was crowned king of Ayodhya. In Ram's rule, the Subject was happy. Seeta gave birth to 2 sons, Luv-Kush, and also other brothers of Ram were blessed with 2 sons each. Once Ram alongwith brothers and Hanumanji went to orchard, where Ram told them virtues of devoties and sins of wicked. Goswamiji has presented that Ram called a meeting of all and said, "Those getting human body are fortunate. This is route to salvation. Those getting human body enter natural pleasure, such people take poison by exchanging ambrosia. Those entering natural pleasure wander in 84 lakhs types of bodies in this universe. As human beings, if you wish heavenly pleasure on Earth, then easy and comfortable route is my worship. Another route, knowledge is tough and difficult to get. Devotion is independent and mine of plearures, but people can get it in the company of saints, who meet only to virtuous people. Good company sets the route to salvation. None can achieve my worship without the worship of Lord Shiv. When there is worship, there is no need of any Yoga, *yajna*, devotion and fasting. Be simple natured without cruelty, and whatever one gets, must be contented on that. Those, becoming my devotee, worship human beings, have very poor faith in me. One,

who has no enemy, does not fight, and has no desire and fear, has all directions full of pleasure. One, who does every action without the desire of return; who is not attracted towards home; who is devoid of respect, sin and anger; who is expert scientist; who loves company of saints; who thinks that, in comparison to devotion, all pleasures, including heaven and salvation, are worthless; who stands with devotion but does not annul others belief; who is dependent on me and my virtues; and who is devoid of arrogance and attachment, knows pleasure of all such virtues and has united the God." Finally, Goswamiji presented that Shiva ended his narration of the Ram *Katha* to Parvati as done by Kakbhushund to *garud*. Next, as asked by Parvati, Shiva explained as how Kakbhushund came to know of Ram *Katha*, and how *garud* clarified his ignorance [*Ramcharitmanas* (Geeta press, Gorakhpur, India)].

1.2 Who was Brahmchari Krishnaduttji?

Brahmchari Krishnaduttji, who in a former birth was born as Mi Shringi, was contemporary of Ram and conducted *P. Yajna* for the birth of Ram. According to Mi Vashishth, Mi Shringi was 184 yrs old when he was brought from forests to conduct *P. Yajna*. Mi Mahanandaji, disciple of Brahmchariji, has thrown broad light and clarified that Brahmchariji was a soul of Shringi Rishi, who was senior disciple of *Adi Brahma* (God in first appearance), and this birth and 50 yr life of Brahmchariji was due to a curse by *Adi Brahma*. In *Treta* era, it was Brahmchariji as Shringi Rishi, who conducted *P. Yajna* that resulted in birth of Ram. In present life, when Brahmchariji used to go in a specific state, chanting of mantras and divine discourses were the results [*Divya Ram Katha* (hereinafter *DRK*) (Vaidik Anusandhan Samiti, New Delhi), 2008, XI-XVIII, 58-59; *Divine Discourses* (hereinafter *DDs*), 19.7.1966, 16.7.1992].

In present life, Brahmchariji was born in a poor, illiterate and weaver family, resident of village Khurampur-Salemabad in District Ghaziabad of Uttar Pradesh in India. He was born on 3rd of Ashwin (Vikram Samwat as per

Hindu calendar) in 1942. His father's name was Shri Nanak Chand and that of Mother's Mrs Sona Devi. It is said that, when he was 2 months old, his Mother laid him in *shavasana* (Laying flat with head and back underneath) mode. After some time, his neck started moving to left and right repeatedly and lips started murmuring. Looking into repeats of this event, family members thought it of ghost effect and started treatments from *tantriks* (persons professing a style of meditation and ritual). However, this event continued to rise. At the age of 6 yrs, he suffered from chicken pox and hence he was to be laid in *shavasana* mode. In this process, *DDs* continued. Due to movement of neck on both sides, chicken pox dots got ruptured and his face and head looked full of wounds. During this period, his state of health was highly critical but because of God blessings, child survived. At the age of 7 yrs, he was employed with a village farmer, Shri Inderraj Singh Tyagi, to graze animals, arrange for animals' fodder, help in *gur* (jaggery) making etc. While grazing animals, fellow herders use to forcibly put him to lay down in *shavasana* mode, resulting in *DDs*, which was an entertainment to herders. During marriage functions in his native village and also nearby villages, this special child was being called to

perform *DDs* as an entertainment. With increasing age, utterances became clear and when Brahmchariji went into that special mode, chanting of mantras and *DDs* had clarity. This way, his life remained without any basic education [*DRK*, 2008, XI-XVIII; *Yogic Pravachan*, 42 (502) July 2014, cover inside page].

Shri Nanak Chand, Father of Brahmchariji, once during my childhood told me (Dr P D Tyagi), "Once Kisna (as Shri Nanak Chandji use to call Brahmchariji) at the age of 8 yrs was looking after a mango orchard. Around 11.00 AM, I was carrying his lunch and during that period from a distance of about 200 m, I saw a snake sitting on the chest of my son. Looking this, I cried for help and listening to my call, neighbouring farmers ran towards my son. On listening to clack sound of foot steps, snake left the place but on reaching there we found the child was murmuring. We gave him a violent jerk and sensing this he asked as what happened. We told him of snake sitting on his chest. He told that he was not aware of this but he was sitting in a group of rishis where *DD* was going on. Listening this we thought that there is some God grace on him (Personal information from Dr P D Tyagi)."

Like others, Brahmchariji also knew *DDs* by him in *shavasana* mode as disease or ghost effect. His family members use to beat him and torture because of this state of affair. One day, after *DD*, his father gave him serious beating, which forced him to decide that instead of facing such torture, it is better to either get this disease cured or end life. At the age of 15 yrs, in winter at midnight around 1.00 PM, Brahmchariji fled from his family and village. In search of treatment, he went here and there for 1½ months and finally reached the house of Shri Dharamvir Tyagi of village Barnawa (in District Meerut of Uttar Pradesh in India), who was relative to his first employer, Shri Inderraj Singh Tyagi, and hence known to him. At Barnawa, he continued to give *DDs* and this continued for months altogether. Villagers attended these *DDs*, some with faith and some with entertainment (*DRK*, 2008, XI-XVIII).

Barnawa (Varnavrat) is situated at confluence of the rivers Hindan and Kaali in District Meerut of Uttar Pradesh in India. Near Barnawa, there is one hillock, where historical Lakshagriha of Mahabharat period was built by *Kaurvas* (characters in Mahabharat) as a conspiracy to kill *Pandvas* (characters in Mahabharat). This hillock is still there, at which nearby villagers arranged for Brahmchariji to start

living and conduct *DDs* in an orderly manner. At this place, Mi Mahanandji came in contact of Brahmchariji, as told by then residents of Barnawa. Initially when Brahmchariji gave *DDs* for 5-6 months, there was no mention of Mi Mahanandji. One day, Brahmchariji along with his 4 disciples went to visit Lakshagriha. On the night of that day, Mi Mahanandji came in *DD* and said, "*Guruji* (spiritual teacher), today you came to our ashram". Since then, Mi Mahanandji appeared in forthcoming *DDs* with his questions and Brahmchariji's answers. In forthcoming *DDs*, it was clarified that Brahmchariji had been Shringi Rishi in former birth and Mi Mahanandji was his disciple in minute body. This was also clarified that Lakshagriha of Mahabharat period was meditation soil of Mi Mahanandji, and before the very first visit of Brahmchariji, Mi Mahanandji continued to meditate at this soil (*DRK*, 2008, XI-XVIII).

After a series of *DDs*, Brahmchariji had developed a strong feeling to convert Lakshagriha hillock into an ashram. With due course of time, people attending regularly to *DDs* began to understand meaning of *DDs* and this resulted in popularizing Brahmchariji. Neighboring villages started inviting Brahmchariji for *DDs*. During this period,

Brahmchariji got inspired to conduct *yajna* after every *DD*, and henceforth it became a regular practice to conduct *yajna* before or after *DD* (*DRK*, 2008, XI-XVIII).

Listening to divinity and special Vedic (of Vedas) effects in *DDs* from an illiterate rural youth (Brahmchariji), celebrity intelligentsia from Aryan group got attracted towards Brahmchariji. Shri Surendra Sharma, who was associated with Uttar Pradesh Arya Pratinidhi Sabha, after listening to special *DD* types from Brahmchariji, got so impressed that he published an article on Brahmchariji in Aryamitra, a weekly magazine. Shri Sharma clarified that *shavasana* mode of Brahmchariji was divine posture of yoga. On 28 December 1961, Arya Samaj, Vinay Nagar, Delhi invited Brahmchariji to Delhi and next day arranged his *DD*, which was attended by 250 aspirants. All getting highly inspired, *DDs* were arranged continuously for many days in Delhi. During this period, Brahmchariji spoke on various subjects including *Atma-Parmatma* (Soul-God), *Pran ki Mahatta* (Importance of power of life or breath) and *Anavristi - Ativristi* (No rains - Excess rains). Listeners including celebrity intelligentsia, philosophers and psychologists attended these *DDs* with scientific angle and gave serious analyses (*DRK*, 2008, XI-XVIII).

On 01 January 1962, *DD* was tape-recorded for the first time. *DD* had new subject every day. Slowly, number of listeners started increasing. On 07 January 1962, after a special *yajna*, about 10,000 people attended *DD*. After *DD*, it was decided unanimously that such a precious wealth of *DDs* be recorded and stored for further research. Therefore, the Vedic Anusandhan Samiti, Delhi was formed and tape-recording and publications of *DDs* started. In this process, Brahmchariji became very busy in conducting daily *yajna* and *DD* (*DRK*, 2008, XI-XVIII).

Under inspirations of Brahmchariji, Lakshagriha hillock was given a shape of ashram and there a *yajnashala* (place for *yajna*) was built. Since then, at Lakshagriha ashram, every year in between Hindu festivals *Shivratri* and *Holika*, an 8 days *Chaturveda Parayana Yajna* is organized. Similarly, on *Rakshabandhan* festival, *Samveda Parayana Yajna* is organized. Since last many years, 3rd day of *Krishnapaksha* of *Ashwin* month is organized as birthday of Brahmchariji and a *Samveda Parayana Yajna* is organized. At present, Lakshagriha ashram has five *yajnashalas* and thousands of devotees visit there to attend to *yajnas* and *DDs* given by Brahmchariji. Under inspirations of Brahmchariji, at Lakshagriha ashram, Shri

Mahananda Sanskrit Mahavidyalaya was built to impart free Vedic education. In 1965, in order to manage *yajna* and education at Lakshagriha ashram, a body named Gandhi Dham Samiti was set up. As per need, *dharamshalas* (places for humans), *gaushalas* (places for cows), agricultural land, tube wells etc were set up. At present, at Shri Mahananda Sanskrit Mahavidyalaya, students are taught Vedic education up to a level of *Acharya*, a Vedic degree (*DRK*, 2008, XI-XVIII).

Yogic Posture and Procedure of Brahmchariji

Yogic posture and procedure of Brahmchariji was unique and need an in-depth research. *DDs* by Brahmchariji in that special yogic posture and procedure were addresses by space-based yoga-proven minute souls from among sage groups and physical body of Brahmchariji acted as an instrument to broadcast those *DDs* on Earth to we people. This procedure of *DDs* by Brahmchariji was yogic, which can be understood by persons competent in the studies of prana and yoga. Brahmchariji had not acquired any bookish or traditional knowledge in his lifetime as he never attended any school for education and hence question of attending college does not arise, and also he

had no any guru on Earth to impart knowledge. Whatever he spoke in DD was God gifted. Before *DD*, Brahmchariji had no knowledge of subject, on which he will speak. Also, after *DD*, Brahmchariji had no knowledge of what, when and how he spoke. To start a *DD*, initially Brahmchariji use to lie down on bed in *shavasana* mode with cover of a *chadar* (sheet) on his body to avoid surrounding disturbances. Up to 4-5 minutes, he had knowledge of his normal state. After that, he had no knowledge of his earlier state. According to yogic experts, in this state, his all 10 pranas (prana, *apan*, *vyan*, *udan*, *saman*, *nag*, *dhananjay*, *devdutt*, *kuru* and *krikal*) come in unison and become *brahmrandhromukhi* (towards God) and he goes in *samadhi* (yogic posture). In this state, Brahmchariji used to make contact in space with any planet, where yogic souls were present in a meeting to listen to his divine knowledge earned in his earlier births. This way, remaining for about 10 minutes in that state, Brahmchariji used to remove *chadar* from his mouth by both hands and then both hands were brought over his chest in a worship mode. At the same time, upper part of neck starts moving left and right in a fast speed, which continued till the end of *DD*, and starts chanting of

mantras for about 10 minutes. After chanting of mantras, Brahmchariji used to bless in sweet sound saying '*Jeete raho* (live long)' and '*Dekho munivaro* (look sages)', and this was followed by a 40 minutes *DD* full of divine knowledge based on science. Sometimes *DD* timings were more. Chanting of mantras indicated speaking of Vedic knowledge and simultaneously indicated development of any Vedic language during Vedic era. Review of chanting of mantras indicated that in that era there have been such schools or rishi (Vedic preacher) systems that led to the development of such Vedic language (*DRK*, 2008, XI-XVIII).

DD's flow, subjective presentation and philosophy status was so supreme and scientific that, among listeners, the brain of intelligentsia started dancing in thoughts. *DD*'s were so simple, sweet and pious that ordinary listener though not able to understand the subject matter but was inclined towards *DDs*. Subject matter of *DDs* had facts of human religion and humanity based on observations and Vedic-yogic and philosophical experiences of rishis and sages. These *DDs*, customized for all humanity and comprised with Vedic knowledge and behavior, not only explained intricacies of history, science and philosophy but

also made available appropriate knowledge in all fields for human beings confused with communal, fundamental, literary and historical traditions and attacks. The language of *DDs* was Hindi and sometimes Sanskrit. Some *DDs* were fully in Sanskrit (*DRK*, 2008, XI-XVIII).

DDs of Brahmchariji presents three other souls – *Adi Brahma* (his honourable Guru), and his disciples, Mi Lomash and Mi Mahanand. In most of the *DDs*, question-answers of Mi Mahanand appeared frequently. *DDs* conducted after the conclusion of *yajna* contained commonly the blessings of Mi Mahanand to *yajman* (Main devotee) and also divine notes on nationalism. His *DDs* were available mainly from villages and cities in Hindi speaking belts in India and he had never gone for *DD* to any foreign country (*DRK*, 2008, XI-XVIII).

Brahmchariji's increasing popularity and justifiable disapproval of hypocrisy and superstition on the basis of subject matter of *DDs* led to physical attacks on him. Once he was prescribed raw mercury as medicine that resulted in great loss to his heart and lungs. Brahmchariji in his short life span of 50 yrs organized around 5000 Veda-based *yajna* and 35 *Chaturveda* (4 Vedas-*Yajurveda, Samveda, Rigveda* and *Athirveda*)-based *Yajna*. Lifelong celibacy and living a

simple and pious life, Brahmchariji had a remarkable memory and love to all. Spreading ways, types and benefits of Veda-based *yajna* and presenting divine knowledge through *DDs*, this great soul left for heavenly abode on the early morning of 15 October 1992 at the age of 50 yrs, which Brahmchariji foretold in an earlier divine discourse (*DD*, 9.3.1962) that he has come on this earth for 50 yrs (*DRK*, 2008, XI-XVIII).

1.3 Why and How of This Book?

Why This Book?

This book, 'Ram: The Truth', is collection of Ramayan-related matter from books prepared from *DDs* and *DDs* in yogic mode by Brahmchariji, who was an illiterate person but gave a unique knowledge on this Earth through his *DDs*. Name of the book refers three meanings: i) Ram name is given to God, Who is truth; ii) Birth of Ram is a truth; and iii) True story of Ram. All are correct.

i) Ram Name is given to God, Who is Truth

Regarding first meaning, according to Saint Kabir, "*Saanch barabar tapp naheen, jhoot barabar paap, jaake hirday saanch hai, taake hirday aap* (No devotion is equal to truth, no sin is equal to lie, whose heart is filled with truth, God sits in that heart). 'Ram' is used to give strength to bear with ominous occasions and strengthen in future course of living, such as during death in Hindu community, 'Ram' is used as "*Ram naam satya hai, satya bolo gatt hai* (Name of Ram is truth, speaking truth makes the life move)." Here name 'Ram' is used for God, Who is truth. According to Saint Kabir, truth is best devotion and hence the home of

God. Thus 'Ram' is a route to meet God. A robber in childhood, by chanting 'Ram', became Mi Valmiki. Thus 'Ram' termed as God is truth and creation of God is truth. In God's creation, there are no accidents, such as no stars and planets ever collide, and therefore administration of God is ideal, where God is supreme in knowledge and every sphere of life; hence, in the administration of God, truth is everywhere.

ii) Birth of Ram is a Truth

Regarding second meaning, some sections of the society believe that the epics Ramayana and Mahabharat are imaginary and these stories were written with a view to present victory of goodness over evil, and no characters like Ram and Krishna ever existed on this Earth. On the other hand, some other sections of the society believe that these epics present true stories, but due to differences in beliefs, these sections defaced the characters of these epics. Brahmchariji, as Mi Shringi in an earlier birth during *Treta* era, was contemporary of Ram, and clarified all such aforsaid misbeliefs. He said, "I was fortunate to see the time of Ram during *Treta* period. Ram was a geoscientist. I have come to tell you a religious talk that Lord Ram is

called Maryada Purushottam Ram, because he brought *maryada* (Propreity of conduct) and developed culture. I was fortunate to see Ram. I speak to the God that if you wish to do welfare of this world then it can happen by the braves like Ram." Mi Mahanandji said, "About 4000 yrs ago, the followers of Jainism and Budhism bribed the brahmans, Shri Chetang and Shri Ramashankar, who defaced characters of the epic Mahabharata. During same period, brahmans Shri Renketu and Shri Swati defaced characters of the epic Ramayana in the greed of money." While corrupting these epics, maximum loss went to Ram and Krishna by projecting them as incarnation of God. According to *DDs* by Brahmchariji, God never incarnates. Both these great personage were super humans/divine souls. As a mark of respect, if we call these souls as God, there is no harm, but calling them incarnation of God is harmful and untrue. Mi Lomash said, "When we accepted Maharaja Ram and Maharaja Krishna as God, their importance ended. Today we have not to finish their importance." According to Vedas, God is *akay* (without a body, unborn). God is Almighty and does not live in any form of body. How Lord Ram can be a God when he used to pray God daily by reciting around 100 *Gaytri* mantras.

Brahmchariji said, "In every *Chaturyugi* (4 era: *Satyug, Treta, Dwapar* and *Kaliyug*), one great soul comes on this Earth, and after spreading God's excellence and putting world under *maryada*, leaves this world." As already stated that God is *akay*, and never takes birth, but those take birth are souls. Lord Ram and Lord Krishna were souls and took birth, and hence cannot be God, but Lord Ram in *Treta* and Lord Krishna in *Dwapar* were super souls/divine souls that possessed best characters and did adventures beyond the power of human beings. Brahmchariji said, "Looking into the lives of Maharaja Ram and Maharaja Krishna, or following their guidances, is their real worship. Looking into their lives means make our lives similar to theirs. To respect those great souls, we have to follow their created path, then our lives will become great." Hence, as a mark of respect to these great souls, we are expressing them as Lord Ram and Lord Krishna in general except the special occasions such as naming king, Maharaja and bare name utterances by our rishis [*DRK*, 2008, IV-VII, 397, 428-429; *Ramayana ke Rahsya* (henceforth *RR*), 2008, 1-3, 73; *DDs*, 19.10.1962, 22.8.1962, 27.10.1964, 7.7.1965, 31.7.1973, 28.10.1973; *Yajurveda*, 32/3 & 40/8].

iii) True Story of Ram

Regarding third meaning or true story of 'Ram', existing publications on Lord Ram have left scope for misbeliefs by some sections of the society on the originality of publications on one hand, and presentations of non-scientific, unnatural and incorrect information on the other. It is true that any information from an eye witness is considered as obtained from an authentic source and hence treated correct and true in all legal and social circles, but the same information heard from any person(s) is considered as obtained from an unauthentic source and hence incorrect and untrue; it is not always, though sometimes that information may be correct and true, but it always lacks certainty. Brahmchariji, who was contemporary of Lord Ram and conducted *P. Yajna* for the birth of Ram, told that Lord Ram was born about 8,50,662 yrs before on this Earth as per *DD*, 21.4.1964. Thus, besides Brahmchariji and Mi Valmiki, both of whom were contemporary of Lord Ram, no author including Goswamiji of existing publications on Lord Ram may be considered eye witness on Lord Ram. Mi Valmiki, who authored Ramayan on Lord Ram in Sanskrit, was present in that era, and his publication may be considered as an

authentic source; but a publication made before over 8.5 lakh yrs may have all information of original manuscript as such in publications of today is unbelievable. In a gap of over 8.5 lakh yrs, there may be so many ups and downs in all existing publications on Lord Ram. Also, according to Vaidik Anusandhan Samiti, New Delhi, "Ramayan period is before about 8.5 lakh yrs; where majority of ancient history parts are almost lost, and the parts that are said available, were not searchable even before 100 to 1000 yrs. The same position stands for original history of Ramayan period. Though existing publications on Lord Ram basically present similar information, but there is difference in presentation by different authors. Because of this, a group among intelligentia looks Ramayan period as imaginary, whereas a group in society considers Lord Ram as God or incarnation of God and therefore worship in statue form. Though *Ramcharitmanas* by Goswamiji is not as principled as Valmiki Ramayan, but in changing era, both publications have mixings and appropriations, and also addition of unnecessary portions. Therefore, both these publications have question marks on originality." In case of '*Ramcharitmanas*' by Goswamiji, this is also supported by the publisher, Geeta press, Gorakhpur, India

as, "With non-availability of fully original manuscript written in hand by Goswamiji, we cannot claim of originality of text but can say that whatever oldest material could be made available, that matter we used honestly to the best of our knowledge. Oldest manuscript of Sanvat 1661 or 1739 AC on *Balkand* is from Sravan Kunj of Ayodhya. *Ayodhyakand* is also of Rajapur and is said to be written in hand by Goswamiji. A copy of *Sunderkand* written in Sanvat 1662 or 1740 AC was obtained from Dulhi in Avadh area. These three *Kands* are said to be written in hand by Goswamiji; rest other *Kands* are not of that period and were taken from the publication by Shri Bhagwandasji. The publisher further said, "First it was desired that with God grace probably from somewhere, Goswami's hand written any original manuscript is made available, so that fully original matter may be provided to readers, but when this desire seemed not to meet, then existing publication alongwith making here and there some improvements based on advices of experts, the manuscript was given for printing." Thus the manuscript, being not original, may probably contain some erroneous and also unreal statements. Thus looking into entire scenario, information presented by Brahmchariji through

DDs in audio and video forms, provide an eye witness. Also, magazine [*Vaidic Pravachan* (in Hindi)] that comprises publication of one and more *DDs* and is being publshed since 1962, and books prepared from *DDs* by Brahmchariji provide documentary evidences. Therefore, combining both eye witness and documentary evidences, put together provide entire information by Brahmchariji, who lived on this Earth between 1942-1992, as information obtained from an authentic source, and hence may be treated correct and true. Based on this information, which is contained in Parts 2-6 of this book, it is attempted to clarify staggering statements (non-scientific, unnatural and incorrect information) in *Ramcharitmanas* by Goswamiji to benefit readers of this publication in getting correct and true information. This is because *Ramcharitmanas*, as compared to similar other publications on Lord Ram, is most popular publication and even worshipped in majority of Hindu families. Therefore, this is an attempt of a publication in English to present a true picture on the life of Lord Ram as seen by Brahmchariji in his earlier birth as Mi Shringi, and presented from *DDs* by Brahmchariji (*DRK*, 2008, IV-VII).

How This Book?

Though Brahmchariji is not among us, but his *DDs*, basics of *yajnas* and inspirations from his divine knowledge will continue to enlighten human beings for a pure, bright and great future. This divine knowledge by Brahmchariji is a greatest and unique asset on Earth and requires extension for cultivation of positive characters in human beings, besides clarifying existing misbeliefs on characters of the epic Ramayana. In this context, by bringing together all *DDs* of Brahmchariji on Lord Ram, this book is an attempt to extend this knowledge in English for a large number of personages worldwide. Since Brahmchariji was present as Shringi Rishi during Lord Ram era, forthcoming chapters in Parts 2-6, prepared from *DDs* presented by Brahmchariji in special mode, will enlighten us with true picture of Lord Ram's life. In Parts 2-6, entire matter is *DD* or the matter spoken by Brahmchariji in special mode, and the matter in inverted commas ("-") are highlights spoken by Brahmchariji for self and for others. Further in Parts 2-6, use of unspecified 'I's are meant for Brahmchariji only, and the same are presented in bold whereever they appear. This work is mostly converted from Hindi text available as *DDs* by Brahmchariji, mostly from books as referred

appropriately. This is not direct translation of Hindi text into English but the matter outside and inside inverted commas as available have been compacted by deleting superfluous and repeatitive matter and somewhere matter have been combined from two or more inverted commas to concentrate it and make crisp. The titles conferred in Hindi to rishi (sage; rishis if plural) such as Brahmrishi (a sage who is well versed on God), Rajrishi (a sage who advises kings on religious issues), Devrishi (a divine sage) and Mahrishi or Mi (a great saint) are given in Parts 2-6 as such and not italicized. *Praja* (The Subject) is presented as 'the' followed by 'Subject', keeping 'S' capital. This is done to differentiate *Praja* (The Subject) with subject in general use. Names of different *Pranayamas* appear in forthcoming chapters. Though *Pranayama* is a vast area but in general *Pranayama* means the process of restraining breath, which is performed by inhaling from one nostril, stopping breath by closing both nostrils and finally releasing breath from other nostril. Normally, numerals are written out from one to nine and then 10 onwards are given in numbers, except in cases of time, measures etc., but in this book, all numerals are numbered. In the presentation of text, a mix of the Decimal system and a

system adopted in presenting Indian scientific journals is followed. According to this, entire book is devided in 6 Parts and every Part contains chapters; this portion is classified under the Decimal system, where the names of Parts are given as 18 point matter in bold face and the names of chapters as 15 point matter in bold face. The text under chapters is classified according to scientific system as follows: main headings as 11 point matter in bold face, sub headings as 9 point matter in bold face, sub sub headings as 9 point matter in bold face and italicized and sub sub sub headings as 9 point matter and italicized.

Part 2: Important Characters associated with Lord Ram

2.1 Shiva-Parvati, Sages and Saints

Shiva-Parvati

In *Ramcharitmanas* by Goswamiji, Lord Shiva and Mother Parvati (Wife of Lord Shiva) form part of the introductory chapter. There is a good poetic description of a *yajna* by Maharaja Daksh and self-immolation of his daughter, Sati (Parvati in another birth), in that *yajna*. On this subject, some related excerpts from *DDs* by Brahmchariji are presented here.

Shiva in *Treta* Era

God is named Shiv and Shankar. In Vedic literature, there are several synonyms of Shiv. Thus Shiv name is given to a king, Shiv is God, Shiv name is given to a *Brahmvarchosi* (one who understands Vedas thoroughly), and one, who has determination. In *Treta*, Maharaja Shiva was a king living in Himalayas, where Mother Parvati and Maharaja Shiva used to meditate. Father of Maharaja Shiva was Kritidharma. One, who becomes king of Himalaya, is called Shiva. Kritidharma when made king of Himalaya was named Shiva, similarly as King Manoti, who is at

present king of Himalaya and named as Maharaja Shiva. Thus Shiva is a title conferred to one, who is made king of Himalaya. King Ravan got a number of teachings from Maharaja Shiva. At Kailash Mountain, Maharaja Shiva lived and was a great follower of non-violence. His *Ahinsa Parmo Dharma* (non-violence, a supreme religion) belief was so high that violent animals use to touch his feet (*DRK*, 2008, 5-7, 326; *DDs*, 7.4.1962, 25.2.1972).

Mother Sati and *Yajna* by Maharaja Daksh

In very olden time, Maharaja Daksh organized a *yajna*. Mi Mahanandaji asked his Guru, Brahmchariji, "I have heard that when Mother Sati without the permission of her husband reached the place of *yajna* organized by Daksh, and found no place earmarked for Maharaja Shiva, she sacrificed herself in that *yajna*. How far is it true?" Brahmchariji replied, "That period was not of demons. Such talks belong to the period of demons. I have not seen any such description that she sacrificed herself in *yajna*. This is violence. What I know that Maharaja Shiva asked *Devi* (Goddess) Sati not to go to the place of *yajna* organized by Daksh. She disobeyed and said, 'I will go. He is my father.' Maharaja Shiva said that one should not go

to anybody's house without invitation. She did not agree and went to the place of *yajna*. There she found no context for the worship of deities, because deities are not kings. Deities are those who give, such as sages are deities, forefathers are like deities and *Brahmvarchosi* are deities. Among immovables, the Sun, the Moon etc. are deities. That all are deities, but here there is no context for the worship of deities. The Shiv, name for God, is deity. The *Brahma* or *Brahm*, name for God, is deity. But deities are those who describe our merits in detail. But this utterance that a woman put an end to the *yajna* is of demons. Such utterances are not available in science of rituals and in literature. Only this is found that *Devi* Sati went to her father, who could not ask her wellness, and she felt an insult. Then she returned to her ashram. This is available in literature. But this is not that she sacrificed herself in the *yajna*. This is an act of demons and not of great people." Mi Mahanandaji again asked, "In modern time, it is said that Maharaja Shiva travelled with Devi Sati, and where she left her body parts due to self-immolation, she is being worshipped at those places in today's world." Brahmchariji replied, "It is not so. Nature is also named *Devi*. As per the nature of living beings, *acharya* (religious instructor) makes

such rules and worshipping starts there. If such worships become conservative, they become dangerous to the nation where they exist (*DRK*, 2008, 7-10; *DD*, 17.12.1982)."

Mi Vashishth

Mi Vashishth is known since Swaymbhu Manu, whose son Ikshwaku conducted a *P. Yajna*, which was organized by Mi Vashishth as *Brahma*. Manu had 7500 progeny. During *Treta* era, in *Raghuvansh* (a clan of *Kshatriyas*) period, Mi Vashishth was top *purohit* (family priest). All kings of Ayodhya that belonged to Manu progeny had Mi Vashishth as their royal *purohit*. I am fortunate to study several Vashishths. First of all elected Rishi Vashishth was Rishi Renvritika, who was named as Renvritika Vashishth. Second Vashishth was Somni Vashishth. This way in this dynasty title Vashishth was used as an attribute. A person attributed with Rishi Vashishth was instructed with *Brahmvad* (study of Vedas). This way such person would become so strong and bold that the son dies, the wife dies, ashram get destroyed, but that person would not move and his heart remains stable. Such Mahatma Rishi had

right to preach on *Brahm* (God) (*DRK*, 2008, 11-12; *DDs*, 22.2.1972, 13.4.1972, 25.2.1982).

Birth and Education

Once Rishi Suneeti, father of Mi Vashishth, and his wife reached to King Ashwetu, expressed their desire for *P. Yajna* and asked for the construction of an ashram. King arranged for ashram, both did *P. Yajna* and Mi Vashishth was born. After some time, wife of Rishi Suneeti said, "*P. Yajna* is over. Now we should give up king's soil because a nation's food is laced with *Rajogun* (passion of love and pleasure) – *Tamogun* (property of darkness), lest our son may attract to the nature of *Tamogun*. Our son must be embedded with the nature of *Satogun* (quality of goodness)." They educated their son to become *Brahmvetta* (one who understands Vedas fully). Mi Vashishth lived a severe austerity life. One who does such type of austerity becomes Mi Vashishth. In *Raghuvansh*, starting from Maharaja Sagar, the title of Mi Vashishth continued as a nation's degree. One who is devoid of respect, disrespect and egoism is conferred the degree of *Brahm*. One who was conferred the degree of Mi Vashishth becomes *Brahmvetta*. I remember that period,

when the name Vashishth was an attribute. Since Manu progeny, a rishi who was conferred the degree of Mi Vashishth was *Brahmvetta*, peace lover and devoid of respect-disrespect. *Brahm* (God) is devoid of respect-disrespect; because being *akay*, He has no knowledge of respect-disrespect (*DRK*, 2008, 12-14, 18-19; *DDs*, 2.3.1976, 8.3.1992).

Putreshti Yagna and becoming of Diety

After 12 yrs of marriage, Mother Arundhati and Mi Vashishth went for *P. Yajna*, and gave birth to a son. Mi Vashishth once said his wife, “We have to give birth to three sons.” So Mi Vashishth and Mother Arundhati gave birth only to three sons, and after that he remained in celibacy throughout his life. Such person is called *Brahmvetta*. After this Mi Vashishth said to Mother Arundhati, “Our *P. Yajna* is over, now we have to become diety.” Mother Arundhati agreed. On Poornima, they use to sap moon light. Mother Arundhati got ready to visit *Arundhati Mandal* (a planet) and Mi Vashishth to visit *Vashishth Mandal* (a planet). For 12 yrs, they didn’t take milk but took *panchang* (a mixture of 5 different parts of a plant) of *peepal* (*Ficus relegiosa*), *jaar*, *shami* (*Mimosa*

cineraria) and *palash* (*Butea monosperma*) trees. After consuming various medicines, they used to take *nakshtra* medicine. Mi Vashishth used to take vegetables and leaves as food for 6 months in a year. After consuming these all for 12 yrs, their brain became pure and pious. Both became great devotee, and wrote a number of books. In Yogic posture, they visited different planets. Mi Vashishth didn't speak even a single sentence lie for 64 yrs. He used to think on *Brahm*. When he became *Brahmvetta*, he kept the *'OM'* (name of God in Hindu sect) alive with every breath for 12 yrs. Mi Vashishth's first subject was *Brahm*. By living a life of sacrifice and politeness, he was *Brahmvetta* and passed his life in teaching. *Brahmvetta* is one, who keeps on thinking on *Brahm* and accepts oneself in *Brahm*. Such person is devoid of egoism and has no desire to become wealthy, because the master of wealth (God) is his friend. Such person becomes dependant on God. Mi Vashishth was away from anger, because God is creator of the heat of anger, and maker of austere heart. There is no need for God to be angry, because He is lustrous and austere and His austerity created this world and universe. The way of living of Mi Vashishth was supreme and he used to live in knowledge and action

(*DRK*, 2008, 16-18, 143-144; *DDs*, 24.4.1965, 2 & 4.3.1976, 20.2.1992).

A Great Inspiring Source

Mi Vashishth inspired King Dashrath in different areas. He said, "You can rule your nation when you possess sacrifice and spiritual knowledge. What culture is their in your nation, it should remain as such. This will be possible when your every part of the body and heart will be wrapped with high Vedic culture." Today, nation's brahmans, intellgentia and philosphers should tell a king doing misconduct that, "Such culture is not fruitful to you. You set up Vedic culture and Rishi progeny, which is beneficial for a nation, and the Subject can rise with this idea." Brahmcariji said, "Where there are *Purohits* like Mi Vashishth, who make that progeny pious, enter such feelings in kings that make a nation pious, the feelings that give a nation good conduct, the nation conducts *yajna* and destroys her enemies. O Lord! You incarnate likes of Mi Vashishth, and kings should be like Maharaja Shiva, Maharaja Vishnu, Maharaja Ram and Maharaja Dashrath, and brahmans like Mi Vashishth and Mi Vishvamitra. Mi Vashishth said, "Mother has to make her sons pious as per

the Vedas. What sons and daughters are born to her, she has to make them pious first, and feed such feelings in their hearts that enlighten their life like the Sun (*DRK*, 2008, 14-15, 18; *DDs*, 15.5.1962, 30.9.1964, 30.10.1964, 2.3.1976)."

Kamdhenu Cow

Kamdhenu means that fulfils desires of a person. What type of cow it was? Cow name is for knowledge, and cow name is of an animal. Kamdhenu cow was got from Lord *Indra* (As per Hindu sect, Rain God). Thus after praying God, obtained Kamdhenu cow is Yoga knowledge. Kamdhenu is the name of Goddess Saraswati, and *Gaytri*. A person when in this world gets Kamdhenu ambrossia, gets happiness. When crores of *Gaytri* mantras are chanted, it results in a river of ambrossia. Similarly, Mi Vashishth and Mother Arundhati had a Kamdhenu (*DRK*, 2008, 15; *DD*, 15.3.1962).

Mi Bharadwaj

Bharadwaj is named to a person, who is expert in science. During that period, no scientist was parallel to Mi Bharadwaj, who had faith in research only. He used to get

up in the morning, and after finishing morning activities, he used to do *Brahm Yajna* (*Yajna* for God) followed by *Dev Yajna* (*Yajna* for diety), and then take meal. He had a science laboratory (hereinafter lab), where instruments were made and studies were conducted on atomic science. His lab had such instruments that could cool down Sun rays. *Swati* named instrument had such a speciality that it could take out cooling giving atoms from those rays and absorb such elements in itself. In case, any nation is to be destroyed, then *Swati* could absorb cooling giving atoms and fire giving atoms were got lighed, resulting in destruction of that nation. He was highly expert in physical sciences, and so great that he had knowledge as how to unite or make the atoms react. He used to fly to Moon, Mars, Venus and different planets, and study there atoms. His school had different *brahmcharies* (plural of *brahmchari*) including Maharaja Kumbhkaran, who came there to study science. All weapons and instruments made there were handed over by Mi Bharadwaj to Lord Ram for fight with King Ravan. Mi Bharadwaj ashram also had five types of *yajnashalas* of different angles, where conducted *yajna* used to let off a 7 tounge fire, and from the current of this fire, atoms were collected by rishis for further

reseach. Such atoms purify or make atmosphere rich, nature rich. At Mi Bharadwaj ashram, analysis and philosophy of soul were carried in detail (*DRK*, 2008, 19, 176-178, 211-212; *DDs*, 3.4.1962, 13.8.1970, 12.4.1971, 6.5.1976).

Mi Vishvamitra

Maharaja Vishvamitra was a great devotee. He had a wish to become Brahmrishi, but until Guru Vashishthji would call him Brahmrishi, nobody could address him Brahmrishi. He came to the ashram of Vashishthji decorated with weapons. When Guru Vashishthji addressed him Rajrishi and not Brahmrishi, he killed all the sons of Vashishthji. Next day when he came, Vashishthji again addressed him Rajrishi. At this Maharaja Vishvamitra decided, "This Brahman is egoist, I shall kill him today." During same night, he sat in silent mode at one place in the ashram of Vashishthji. It was *Poornima* (a full moon) that night. Mother Arundhati, wife of Vashishthji, said, "No other light will be like that of moon light. It's a great peaceful illuminator." Vashishthji told, "This is very minute light. Maharaja Vishvamitra is such a devotee that the light combined from numerous moons will not be

equal to that of his devotion." Mother Arundhati said, "He has killed your sons. When he comes, you do not address him Brahmrishi. He is continuously causing loss to you. Why don't you appreciate him in his presence?" Vashishthji told, "What should I do? When he comes in such a countenance then it is appropriate to address him Rajrishi. He is not polite by heart till now. A person becomes devotee. If after devotion, there is no politeness in that person, dress is not coinciding to the devotee, then this title (Brahmrishi) should not be conferred on him. This results in loss of *maryada*. My sons killed in this world. Sons can be born but *maryada* once lost can not be produced. I may not be blessed with more sons but my false sentences in space will become cause of my devastation." When Vashishthji said this, then the heart of Maharaja Vishvamitra became generous and he laid aside his weapons, fell into the feet of Vashishthji and said, "Excuse me, I am a great sinner, I have killed all of your sons." Vashishthji told, "They were to die. You have to become polite, but I have not to tell a lie." When soul possesses knowledge as food, such person is wise and establishes extensiveness in the world. For the sake of *Gaytri*, Maharaja Vishvamitra abandoned his nation. He

introduced *mana* (mind) into prana that resulted him as devotee. He had devotion but poor in politeness that contains God; it is an auspicious duty of every person to be polite. When Maharaja Vishvamitra got politeness, he became Brahmrishi. Mi Vishvamitra has specialised in activities related to nation, archery and Ayurveda (*DRK*, 2008, 10-11, 16, 143; *DDs*, 11.5.1967, 2.3.1976, 20.2.1992).

Brahmvetta Kakbhusund and Mi Lomash

Today Mi Kakbhusund is known as crow, a bird, but he was a human being; a great rishi, great scientist, great writer and a great teacher.

Birth and naming Kakbhusund

I remember the life of Kakbhusund very well. There was a rishi named Renketu. His wife's name was Rushenketu. Once he said his wife, "I wish to give birth to a *Brahmvetta*. I want *P. Yajna*." So I remember that they did *P. Yajna* and after this mother gave *Brahm* education to her would be son for 9 months. Nearby ashram was that of Mi Vaishampayan. His wife's name was Shakuntka, who also had a will to give birth to a *Brahmvetta* son. The son of Shakuntka was named as Lomash and that of

Rushenketu was Kagovashishth, also called in love as Kakbhusund. The childhood name of Kakbhusund was Brahmchari Sojni but mother in love use to call him '*Kaga* (crow).' Why *Kaga* because in childhood Kakbhusund used to eat up food of his two brothers. When he eat up food for his brothers, mother in joy used to call, "you are *Kaga*, you are of *Kaga* nature!" Thus when mother said so, he was named *Kaga*. He was called '*Bhusundi* (poor learner)' when Mi Lomash used to call him *Bhusundi*. Why *Bhusundi*? This was because when Guru Shruti rishi teach both of them on Yoga, grammer, word composition and on God, then sometimes the brain of Kakbhusund used to go slow. At this, Mi Lomash in joy used to call him *Bhusundi*. Such namings resulted to be called him Kakbhusund (Kaga + Bhusund). Today Kakbhusund is known as crow, a bird (*DRK*, 2008, 20-22; *DDs*, 4.5.1976, 15.3.1986).

Education

In childhood, mother of Kakbhusund use to teach her son and say, "As this crow bird is great and trustworthy, similarly you have to touch heights and become trustworthy." When both Kakbhusund and Mi Lomash

were introduced to Guru ashram, then the Veda was their subject and they became confident in *Brahm* knowledge. There they remained involved only in *Brahm* knowledge and used to question-answer on *Brahm* knowledge. In physical science, they used to take one molecule, compared that with another molecule and then integrated that molecule spiritually. In Earth science, they used to analyse gravity and atom and co-ordinated that with the soul. They used to analyse atoms of water and integrated that with the soul. They used to analyse on fire science (*DRK*, 2008, 22; *DDs*, 4.5.1976).

Mi Kakbhusund - *Brahmvetta* and a Great Teacher

Mi Mahanandji said, "My Guruji (Brahmchariji) had told that Mi Kakbhusund and Mi Lomash arranged for *Ashvamedh Yajna* (A type of *yajna* by a king to conquer world; hereinafter *A. Yajna*) conducted by Maharaja Ravan. Once Mi Vashishth and Mother Arundhati went to Mi Kakbhusund and studied prana education (Breath science). Mi Kakbhusund taught prana education to Arundhati for 6 months. He also taught prana education to Mi Vashishth and Mi Vishvamitra. My soul feels sad when people call him crow. Today accepting your great

personage as such will indicate their greatness and your truth. This will make your life pious (*DRK*, 2008, 25-26; *DDs*, 4.5.1976, 3.3.1985, 13.3.1986)."

Mi Kakbhusund - A Great Scientist and A Great Writer

I remember that today Mi Kakbhusund is pronounced by different name, but I say that, in *Treta* period, he was such a great rishi, for whom medicines used to come during night in his dreams and tell the names of diseases that they can cure. When Mi Kakbhusund came to the doors of Lord Ram, he was 684 yrs old and was a great expert in Ayurveda. Lord Ram once questioed, "Do you understand Ayurvedic knowledge fully?" Mi Kakbhusund replied, "I have studied this for 400 yrs, but I can speak on merits of only a few of them. This is such a vast science; that brings perception into reality, because some have fire, some water, some ascertain for Earth elements. What I have learnt is very minute. This science ahead is infinite." Mi Kakbhusund again said, "The Sun rays contain such elements that purify human body. The Moon light contains such elements that cure human diseases. Some Sun rays are such that some medicines roam along them, and some roam along the Moon light. Whatever flavours

and tastes exist, the Moon has provided them to the Earth. The Moon sets afloat the flavours and the Sun the light. The Sun spreads prana power." Mi Kakbhusund studied the Moon and told that Moon takes light from Sun rays and that light makes Moon active. As much Sun rays the Moon receives, the same powerful it becomes. He told that the Saturn planet has around 85 moons that light it. He talked of Rohini planet, which is lighed by 72 Suns. Mi Kakbhusund wrote a book, '*Chandrayankrat Pothi*'. He wrote another book, '*Savita*', describing of instruments. He developed an instrument, '*Kagam Chayketu Yantra'*, in which he used to fly in atmosphere. Today Garud rishi is called a bird (vehicle of Lord Vishnu). Mi Kakbhusund is pronounced as crow. But where is that literature and where is that philosophy, on which he always carried studies? Such was Mi Kakbhusund (*DRK*, 2008, 22-25; *DDs*, 15.8.1981, 2.3.1983, 11.3.1992).

Mi Valmiki

Mi Valmiki was born in *Treta* period. His childhood name was Ratnakar. From childhood, he tortured a number of living beings by forcefully robing their belongings and handing them over to his parents. Once

Devrishi Narad alongwith some rishis came to his door. He asked Naradji to hand over all his belongings. Naradji asked, “Why do you take this?” He replied, “To feed my parents, family, and relatives.”. Naradji again asked, “Why do you torture people? Why don’t you do some labour?” He replied, “This also is labour. I do this labour. I torture people and rob their matter.” Naradji again asked, “Good! Go and ask your relatives that if somebody kills you then will they protect you or not?” He went to his mother and asked, “If somebody kills me then will you protect me?” Mother replied, “Never! One, who does sins, has no accomplice in the world.” The same reply came from father and relatives. Then he went to Naradji, who asked, “What said?” He told, “They said that you have no accomplice.” Devrishi Narad said, “When the parents are not accomplice then why do you do such sins? Don’t do these sins.” That child got ascetic feelings and asked, “Lord! What should I do?” Naradji replied, “You worship Ram. Think on God. You will go on rising (*DRK*, 2008, 26-27; *DD*, 20.10.1964).”

From Robber to Rishi

That child started thinking on God. It is said that 'Ram Rameti' words generated priceless light in his heart. He started to know that what ignorance in this world is? What is science? What is spiritual science? When child started to become rishi, then sages named him Rishi Valmiki. One, who does bad actions in childhood and later becomes rishi, is named Valmiki. He was being called the great, enormous wise, *Brahm* conscious and philosopher. Valmiki while transit from Ratnakar to national *yajna* asked Naradji, "You can show me the way of my welfare. I do not want this matter, because it belongs to *yajna*, so it should go to *brahmcharies*." Naradji advised, "Do *Panchak Yajna* [purifying 5 *gyanendriyan* (knowledge senses - eyes, ears, nose, tongue and skin)]." For about 1 yr, Naradji arranged for purifying his soul. Then told, "You try such a way that your heart gets calm." Mind gets peace when person is devoid of anger, affection, *moh* (attachment) and egoism. After their overcome, there is devotion everywhere. Devotion means heating of senses in the fire of prana. One, who conrols his passions, purifies his senses. Thus such person does *Panchak Yajna* and become wise in *Gaytri*. Mi Valmiki went into asceticism for 14 yrs. He thought that by using voice in harsh behavior, I lost it.

He prayed God to make his voice excel. During studies, Naradji use to come and test him and always found him successful. Thus Valmiki rose to such heights that whoever guest came, he welcomed. One who by torturing others used to rob their belongings, started serving his guests; this is spiritual *yajna*. That voice in place of harshness became noble; this is dignity of devotion, mercy of *Gaytri* and nobleness of God. After asceticism, he was royal priest of Maharaja Renketu for 50 yrs (*DRK*, 2008, 27-28; *DD*, 20.10.1964).

Mi Valmiki: A Writer, Teacher and Philosopher

Mi Valmiki wrote the Ramayana containing literature on Lord Ram since birth till death. He was learned in Ayurveda and archery. He was teacher of archery and weapons. This is true that Valmiki welcomed rishis by killing calves, young ones of cows. Philosophically, cow is the name of soul, and calf of cow is mind. Thus Valmiki welcomed rishi by killing mind. When someone is welcomed this way, it yields love and pleasure, and results in discussions on knowledge and science. Mi Valmiki had a discussion with Mi Vashishth that how a calf can be named mind. They concluded that as calf of cow is agile,

similarly mind is. Therefore, calf has been named mind. Also, as cow gives pleasure through milk and ghee, simlarly the soul has knowledge and attempt, and hence named as cow. Today's society speaks that Mi Valmiki was non-vegetarian. O Sages! Eating vegetables, our ancestors became rishis. A person with a brain of demon adopts to non-vegetarianism, because his brain, instead of becoming rishi, becomes *Rajoguni* (passion of love and pleasure). How great Mi Valmiki was that while chanting Ram-Rameti, he let great living beings build their homes on his body and his body reduced to a cage of bones and only great prana remained in his body. Similar as Mi Valmiki, we should learn that we do auspicious acts and keep on doing such acts that make this nature our accomplice and it gives results as per our thoughts. We should make our life favourable to the God (*DRK*, 2008, 29-31; *DDs*, 28.7.1963, 20 & 22.10.1964).

Forefathers of Ram

People are born, live life and finally die, but nobody knows who were their forefathers hundreds of years ago, or only a few persons may be knowing who were their forefathers before 2-3 generations. Lord Ram was born on this earth before 8,50,662 yrs (as per *DD*, 21.04.1964) and still today his name is worshipped. Why? This is because Lord Ram was great and a true character. A great work is always chanted in this world (*DRK*, 2008, 2; *DDs*, 21.04.1964, 19.10.1965).

Maharaja Manu

Maharaja Manu was born in a very ancient period. He was a highly generous person. He used to go with a *kamandal* (a pot used by sages) on every morning to sea for bath and meditation. One day, when he was taking water in *kamandal* from sea, a fish came in *kamandal* and said, "Protect me." If we protect somebody, that protects us. Manu brought that fish in his *kamandal*. Manu got a small pit constructed, fill the pit with water and then put fish in that pit. Fish continued to grow there. When fish became mature, then one day that fish said to Manu,

"Lord! I am going to sea where my families live. Fish also said that after some time there will be a flood. You get a boat constructed and I shall meet you in the Himalayas. There will be a small horn on my mouth, you fix that boat on that horn, and God will protect you." After sometime, there was a flood and all round there were calls to save and protect. As per the statement of fish, Manu got a beautiful boat constructed, and rode in that boat along with some of his sages. Flood was very strong. When that boat reached in the Himalayas, Manu saw that the fish was present there. He fixed boat in the horn of fish, and this way Manu and his sages got protected. Flood ended, area got dried and Manu went to his living place (*DRK*, 2008, 32-35).

When Manu realized that religion is being attacked, demon effect is on rise and deities are decreasing, he discussed with sages and observed that when a person is not dutiful and does not work according to the religion, it is necessary to set nation in order to protect religion. Manu, with the help of sages, setup a classification system, which named a genius as Brahman, a person high in accounts as *Vaishya*, one who had rich experience in weapons, archery etc. as *Kshatriya*, and a person with none

of these qualities as *Shudra*. After formation of nation and classification system, a need was realized of a king and kingdom. Therefore, Manu set up Ayodhya city similarly as God constructs human body. Ayodhya city had 9 gates as human body has 9 gates. He himself became king of Ayodhya. Nation is set up to protect religion. Where there is no protection of religion in any state, such nation would get destroyed today or tomorrow. Manu's classification system was duly adopted by kings of *Raghukul Pranali* (Ram's Dynasty) (*DRK*, 2008, 32-35; *DDs*, 7.7.1965, 28.7.1966).

Raghukul Pranali (Ram's Dynasty)

Raghukul Pranali is known broadly because of great and true characters in this series. It is known upwards as the father of Dashrath was Aj, Raghu of Aj, Dileep of Raghu, Bhagirath of Dileep, Kaddeep of Bhagirath, Virut of Kaddeep, Sukhmanjus of Virut, Sagar of Sukhmanjus and Shrutketu of Sagar. Similarly, downwards it is known as Ram as son of Dashrath, Luv-Kush of Ram, Sudhit of Luv-Kush, Mandhut of Sudhit and Kusdhun of Mandhut; and here this series ended. Such a long series continued because all these kings went for dwelling in forest after

attaining a certain age; that resulted in stability of their kingdom. Majority of these kings had inspiring characters and some of them are briefed here (*DRK*, 2008, 36; *DDs*, 22.4.1964, 21.10.1982).

Maharaja Harishchandra

Maharaja Harishchandra was above in this series of Maharaja Sagar. He in dream saw a sage, who asked for his kingdom in donation and he donated. After dream, Harishchandra saw the same sage Mi Vishvamitra at his door asking for his kingdom. He greeted the sage and donated his kingdom to Mi Vishvamitra. Thus Harishchandra had determination for truth and acted in the same way whether it is dream or otherwise. After donation, Harishchandra lived in other countries and served for his livelihood. This is called a great donation (*DRK*, 2008, 37; *DD*, 5.11.1988).

Maharaja Shrutketu

Once Maharaja Shrutketu decided to conduct *A. Yajna*. He decorated one horse with gold and left the horse in his nation. When nobody caught hold of that horse then Shrutketu called a meeting of the Subject and asked, "Is

there any debtor to anybody?" The Subject said, "There is no debtor." The king then arranged *A. Yajna*, and thus became the world conquest king in a polite way. In his daily routine, king used to get up early in the morning before Sun rise, after finishing morning activities, used to do havan *yajna*, dieties *yajna*, praying God and then do nation's business. He had a small agricultural land and used to grow cereals there. After this, he used to visit his nation, bring that action in social system and follow social rules. Only such king can perform *A. Yajna* (*DRK*, 2008, 37-38; *DD*, 21.10.1982).

King Sagar

King Sagar found out that he has no enemy and then decided to perform *A. Yajna*. He told his army to follow the horse for *A. Yajna* and if anybody catches that horse then conquer him. Jai and Vijay, disciples of Mi Kapil, dared to catch the horse. When horse for *A. Yajna* did not return, Sagar asked his son Sukhmanjus to go with army in search of horse. They searched on and in the Earth and finally found that horse was present at the ashram of Mi Kapil. They told Mi Kapil that you have caught hold of the horse for *A. Yajna* and hence you have to fight with us. Mi

Kapil agreed and asked his disciples Jai and Vijay to fight. When Jai and Vijay sent in only one or two weapons, the majority of army of Sagar got dead. Sukhmanjus touched the feet of Mi Kapil and requested to hand over horse to perform *A. Yajna*. Mi Kapil told Sukhmanjus to seek permission from Jai and Vijay. Then Jai and Vijay gave them the horse. Finally, Sagar invited Mi Kapil for *A. Yajna*. At this, Mi Kapil told to seek permission from Jai and Vijay to perform *A. Yajna* and seek their reply. Jai and Vijay agreed and said that *yajna* is immortal (*DRK*, 2008, 38-41; *DD*, 12.3.1989; 18.5.1990).

Maharaja Dileep

When Maharaja Dileep was not blessed with any child then he told sages, "Second marriage is a curse in my dynasty but *P. Yajna* be arranged for the birth of a child." Then all sages spoke in a voice, "You serve Nandini (the cow), go for austerity and ask your wife to do meditation. By concentrating mind and prana, you excel in celibacy." Maharani Sulakshna (wife of Dileep) also agreed. Brahmchariji said, "In very old time, at the place of Maharaja Ashvapati, I taught daughters there for 12 yrs to practice *Putranartika Pranayama*." For 12 yrs, Dileep

remained behind Nandini and Sulakshna did *pranayam* and took *panchang* of *Putrada* tree as food. I remember, where Dileep lived during 12 yrs. This subject is very vast, I shall talk on each day of every year, then this *P. Yajna* will be over, today I am giving only introduction." After 12 yrs, Dileep, along with Sulakshna and Nandini, returned to Ayodhya and invited sages to conduct *P. Yajna*. In physical form of *P. Yajna*, *samgri* (a religious mixture used as offerings in fire) is mixed with *panchang* of *Putrada* tree, besides rice, other cereals and different medicines. This mixture facilitates atoms to enter internal body and produces such atoms that fulfill mother's objective. After completion of *P. Yajna*, 9 months and 9 days later, a male baby, who was later named Raghu, was born (*DRK*, 2008, 41-43; *DD*, 3.5.1980).

Dileep went for austerity in fearful forests for 12 yrs before *P. Yajna*. During austerity period, he remained behind Nandini reading and chanting Vedic mantra, resulting in him a great strength of spiritual power. Once after completion of 12 yrs in forests, Dileep got attracted by waterfalls and in the meantime one lion attacked Nandini. On listening to Nandini sound, he prayed to lion, "I know I am in your kingdom, but I am worshipper

of Nandini. A nation that worships cow becomes a pious nation automatically. I pray to leave Nandini and not to make her your food." Brahmchariji said, "I remember when Dileep prayed, lion got engaged in that prayer and said, 'You are religious, you are great and pious, you are non-violent king, I wander freely in your nation, there is nobody doing violence in your nation'. Lion freed Nandini, who then came to the door of Dileep." This is power of non-violence. When a person lives an austere life, his spiritual power excels so high that lion gives up his violence. Dileep became happy and came with Nandini to his nation. To safeguard a cow is the religious duty of a king. If a king is devoid of this, then that nation goes against the religion (*DRK*, 2008, 43-45; *DD*, 29.10.1987).

Maharaja Raghu

Maharaja Raghu, son of Maharaja Dileep, was also worshipper of cows and a great donor. Once Raghu went round his state but during this, it became night and he was in a fearful forest, where he stayed in the ashram of Mi Vashisht. The king said, "I have a will to organize *Sarvasya Yajna* (*Yajna* where entire matter is used up) in my nation. I wish to use up entire matter of national exchequer into

yajna." Mi Vashisht told, "You wish to organize *Sarvasya Yajna*, but the matter of national exchequer is the matter of the Subject. If anybody in the Subject questions under what right you are using the matter of national exchequer into *yajna*?" Then king replied, "The matter of national exchequer belongs to nation, belongs to the Subject and *yajna* also belongs to the Subject. *Yajna* and the Subject, we all together are property of God." Mi Vashisht said, "You are fortunate. Arrange a meet of all sages and intelligentia of your nation and after discussion conduct *yajna.*" Then king invited all honorable and intelligent persons and all those well versed in Vedas. The king also invited Maharaja Shiva from the Himalayas. *Yajna* started at Raghu's place and it was attended by manifold sages besides others. It continued for 6 months and then concluded. After conclusion of *yajna*, entire matter from exchequer was given to all *Brahmvettas* (plural of *brahmvetta*) as *dakshina* (present given to a Brahman). *Brahmvetta* said, "We do not want matter, because the matter from a nation can narrow our brain. We want that as much errors present in your heart, inner senses, and mind you give to us as *dakshina*, so much this nation and society will become pious. The matter we get through air

from God's state. When we meditate, and enter into *Khechri* (one form of meditation) mode, then we fill our belly. In solar meditation, we get energy from the Sun. In the Moon meditation, we get moon light (gloss). We get prana from air, mind from nature and then circulate the soul there. From soul, we get consciousness. In case, we want to get over death, we always get on studies and do meditation to bring mind and prana in unison and then get into God's *Brahmsutra* (God's circle) and thus become *mritunjay* (get over death). *Dakshina* only means that we want heart, because heart has co-ordination with *dakshina* and faith. If you give matter that is wealth of nation, wealth of the Subject, and we also are part of the Subject. Thus we also belong to nation's wealth. If you give us book on Vedas, then that book is also our wealth. But when we study the knowledge from Vedas that has co-ordination with study, the study has co-ordination with mind, the mind has co-ordination with prana, and prana has co-ordination with heart, which is the wealth of God, because who disobeys heart, gets death. We want in *dakshina* only chanting of Vedas. As God's heart is the universe, similarly society is heart of nation. This is like as beads and thread get coordinated, and a garland is formed.

We want such garland. In the nation, every person should be honoured. The honour establishes when king honours knowledge and *Kshatriya* power in his nation ((*DRK*, 2008, 45-49; *DDs*, 4.11.1988, 8, 9 & 12.3.1992)."

Brahmvettas again said, "We want in *dakshina* that your life should cross over death. This human body contains five *Gyanendriyan*, which have their objectives, such as eyes objective is to see. The deity of eyes is fire. Instead of looking by eyes into narrowness, if we look the eyes as fire then eyes becoming fire cross over death. As a word, after visiting different directions, reaches to our ears and we accept ears as directions. Atoms moving in different directions collide and result in atomic theory. When we accept atomic theory as direction then our life becomes immortal and we cross over death. We want that your voice should contain all pleasures. Voice's representative is water, water has different tastes, and where it goes, it gives life. When your life become giving a life, voice become giving a life, then that is our *dakshina*. You give us errors of your every sense and that is our *dakshina*." Raghu replied, "I have decided to take my life into *Uttrayana* for about 6 yrs and also serve the nation. *Uttrayana* means I shall take my life into light. *Uttrayana*

for the Sun is as the Sun rises and continues to give light, the energy, similarly *Uttrayana* for humans is the knowledge, the duty. The knowledge should be with the duty, and the duty should be with the knowledge. This way I shall lead my life and my life will go in *Uttrayana*." Sages accepted this *dakshina*. Now Raghu said, "I have given you *dakshina*, what blessings you wish to give?" The sages said, "Our heart is for the nation, because, in heart, always dieties rest. Such as the eyes give light and beauty that rest in heart. The tounge gives taste that rests in heart. The ears give word that also rests in heart. Similarly, the Earth gives smell that also rests in heart, and the air gives love that also rests in heart. Thus the heart is a huge *yajnashala*. We wish to dedicate this *yajnashala* to you." Listening this, Raghu became silent, and thanked sages. Thus Raghu sacrificed all matter into fire-pit for *yajna* and this way *yajna* concluded (*DRK*, 2008, 50; *DD*, 12.3.1992)."

Gotra and Vartentu

Gotra as disciple and Vartentu as guru were obliged to each other. Gotra asked, "I wish to give you *Dakshina*." Vartentu said, "What *dakshina* you wish to give?" Gotra

said, "You made me great, intelligent and wise. I wish to dedicate you something." Vartentu said violently, "Go, I want 14 lakhs of gold coins." Gotra said, "Permit me." He reached Ayodhya, where Raghu and his wife toughed feet of Gotra and gave offerings. Then Gotra said, "I shall leave this place. I have to give *Dakshina* to my guru. From your reception, it appears that my words cannot be fulfilled here." Raghu said, "Stay, we shall try." During night, king gathered his ministers and army commanders and said, "I am in a difficulty. One *brahmchari* at my doors want 14 lakhs of coins, his desire should be fulfilled, else he will curse this nation." They asked, "Wherefrom we can get these coins?" King told, "At the doors of Maharaja Kuber." One person, belonging to the detective department of Kuber, was living in the nation of Raghu. He went to Kuber and told that you are going to be attacked. Raghu will take away your entire wealth or you give this to him. Kuber agreed to this and sent chariots and other vehicles full of gold coins to Raghu, who received this matter in the morning before the time for attack. Raghu became happy. On counting, it was found that gold coins were more than 14 lakhs. Gotra said, "I want only 14 lakhs coins." Then king told, "I shall not keep remaining coins

in state exchequer." Gotra again said, "Give me only that much coins, which I have to dedicate to my guru. I cannot accept remaining coins." Finally, it was decided that remaining coins be returned to Kuber. King invited Kuber, who reached Ayodhya. King requested, "Gold coins sent by you are more than asked for. Take back remaining coins to your state exchequer." Kuber told, "It cannot be. What matter has come from my nation that belongs to you or *brahmchari*, I have no right on that matter." Finally, Mi Vashisht was invited. Raghu said, "These gold coins are more than asked for, kindly distribute this matter. None of us is accepting it. This I do not want to be placed in state exchequer, *Brahmchari* says that he will take only that he requires, and Kuber says that whatever matter has come from my state, no full or part of this matter will go back; please tell what should happen?" Mi Vashisht had a discussion with Mother Arundhati and told, "Donate this matter to state *Gaushalas* and it should be used for the service of cows. All liked this decision (*DRK*, 2008, 51-53; *DD*, 9.11.1988).

Brahmchari took 14 lakhs gold coins and went to his guru. Vertentu asked, "Where from did you get these coins?" *Brahmchari* replied, "I got these coins from King Raghu."

He narrated entire exercise how these coins were obtained. Vertentu said, "Whatever coins you have brought for me, return them to Kuber. Kuber, being frightened of attack, may have given you these coins." *Brahmchari* replied, "He gave these coins happily." Vertentu said, "If Kuber gave these coins happily, why his employees from detective department told him that you will be attacked or you give gold coins. Thus these gold coins are not mine, you offer them into fire." Gotra asked, "Why did you say so?" Vertentu told, "You know such matter destroys wisdom of sages. When Kuber gave gold coins, he was of the opinion that he will be attacked by Raghu. Being frightened, he gave gold coins. Suppose gold coins belong to the nation, when food from these gold coins will enter in the hearts of sages, such food will destroy golden, intelligent and prudential life of sages. Offer these coins into fire." Gotra invited *purohit* etc. and offered gold coins into fire. Thus by doing *yajna*, his thoughts got reduced to ashes by fire and the pious sound emanating from Vedic mantras along with *swaha* (spoken after every mantra) sat on fire currents and went to the God's place. This is called utilization of matter (*DRK*, 2008, 53-54; *DD*, 9.11.1988).

2.4 Family Members

As known, parents of Lord Ram were Maharaja Dashrath and Maharani Kaushalya. Maharaja Dashrath had three wives (Maharani Kaushalya, Maharani Kaikeyi and Maharani Sumitra). Kaikeyi had a son, Shri Bharat, and Sumitra had two sons, Shri Lakskman and Shri Shatrughan. Wife of Lord Ram was Mother Seeta and that of Lakskman was Mother Urmila.

Lord Ram: Self

Lord Ram was born on this Earth before about 8,50,662 yrs as informed in *DD*, 21.04.1964. At the age of 35 yrs, he was married with Seeta. Lord Ram was more devotee than a king. As a king, he never went in royal pleasure, but always remained in devotion. He was devoid of proud and arrogance (*DRK*, 2008, 2, 186, 411-412; *DDs*, 21.04.1964, 18.11.1973, 27.2.1991).

Maryada Purushottam Ram

Lord Ram obeyed so nicely that he again set up an example of *Maryada* in this world. On one side, there were preparations for the coronation of Lord Ram, on the other,

Mother was expressing that Lord Ram should go to forests. Maryada Purushottam Ram understood that I have come to obey my parents and fulfil my duties. At the same time, Lord Ram became ready to go forests and said, "Mother! Permit me; I am going to forests." Mother Kaushalya permitted, "Son! Surely, you go to the forests." Once Mahanandji said, "Today, if someone is getting wealth and mother says not to receive that, then such person may kill his mother and will say that she is not allowing me to enjoy royal power and giving forests. Today if a person gets a small piece of wealth then such person bent upon to do manyfold sins. Also such person does manyfold sins to gather wealth. Today we have to become Ram. Tie up in such a *maryada*, that getting rule, no pleasure; getting forest, no pain. Today by setting *maryada*, we have to leave this world." When Lord Ram was going to forests, the minister asked, "Ram! You come back to Ayodhya. I came to show you the route. You don't go to forests." Lord Ram replied, "I have come to set up *maryada* in this world. I have been coming after living in a number of births, but today I have no duty left for me. Only duty is to set up *maryada* and I have to demonstrate *maryada*." That Maryada Purushottam on the very next morning

abandoned Ayodhya and went to forests. Once Brahmchariji said, “Who is Arya? One who is debted and tries to pay off debt is Arya. One, who looks into the errors of others, speaks ill of others and looks into demerits of others, is not called Arya. One who is pure and pious, whose life is really beautiful and who protects *maryada*, is Arya. Lord Ram was true Arya. His Aryanism is visible in this world. Till Earth and sky are there, till there is God’s creation, so long this world will recite the stories of Lord Ram because he was a true Arya. Maryada Purushottam spread some *maryada*, we should accept that. Today, chanting name will not do, but accepting his virtues will do. We have to respect others and accept their virtues, and understand rishism; this results in welfare of society, upliftment of culture and nation, and progress of knowledge-science (*DRK*, 2008, 196-197, 203-204, 341, 426; *RR*, 2008, 13-14; *DDs*, 26.7.1962, 18.8.1962, 6.11.1962, 20 & 22.10.1964).”

Lord Ram: *Yajnic* (One who performs *yajna*) and *Brahmvetta*

On every morning, Lord Ram use to sit on meditation and pray God. Mother Kaushalya taught all background of

yajna to 3 yr old baby Ram. That 3 yr old baby Ram singing Vedas or doing *yajna*. Lord Ram started performimg *yajna* at the age of 8 yrs. He used to chant Vedas in solitude. During nights, Lord Ram was seen chanting Vedas. Once Mi Vertentu asked, "You always sing, why? Wherefrom did you get this knowledge?" Lord Ram replied, "Mother made me so able. I always sing on that great God who illuminated this world by pious knowledge from Vedas; I keep on feeding that, live in that light, and honour that" When Lord Ram went to forests, *yajna* continued there also. Lord Ram while in school use to do *yajna* on every morning. After *yajna*, he knew on scientific waves from Mi Vashishth, who was *Brahmvetta* and a great scientist. *Brahmvettas* are of two types, one who is accepting God in public and the other who is realizing God in solitude or he is trying to bring mind and prana in unison. One who passing through spiritual science reaches God and gets established in God is *Brahmvetta* (*DRK*, 2008, 97-98, 108-109; *DDs*, 28.9.1981, 1.10.1981, 2.8.1987).

Scientist Ram: Spiritual and Physical Sciences

Life of Lord Ram always remained in science, and he was complete in science. He dwelt always in God, and also in atomic science. Lord Ram was scientist, ascetic, yogi and had spiritual power. He had humanism and a pious and highest character. He owned forest people, for whom nation had no pacification, infilled self-confidence in those people and won over King Ravan. Lord Ram through his spiritual and yogic knowledge knew that God has given me this body to obey my parents and serve others. To strengthen spiritual power, Lord Ram use to chant *Gaytri* 100 times. His practice was so excellent that he used to repeat every *Gaytri* mantra 100 times. Mi Vashishth once told Lord Ram, "Such soul that sits in the lap of God can understand God." In physical sciences, Lord Ram had vast knowledge in geoscience. He has supremacy on smell senses. He had such a speciality that by smelling soil particles, he could conclude that at so much distance in the soil, this much mineral is available, and on this soil this much cereal can be grown. He was such an expert that by integrating mind and prana, he used to look into the middle of soil and understand that fully. He was able to understand the types of atoms at the depth of around 10 *yojan* (160 miles) inside the soil (*DRK*, 2008, 174, 341-342;

RR, 2008, 8-10; *DDs*, 18 & 22.8.1962, 30.9.1964, 22.10.1964, 10.5.1968, 18.10.1970, 31.7.1973, 15.2.1974, 2.8.1987)."

Lord Ram: Symbol of Politeness, Generosity and Humanism

Lord Ram was so polite that carrying order of parents, he went to forest. He had faith in religion. Once Shabri (a devotee of Lord Ram) asked, "What is importance of religion? What is religion? Lord Ram replied, "When our heart is pious and voice has politeness, this is importance of religion. To do one's duty is religion. A person may possess vast knowledge and may be expert of Vedas but without politeness all this is useless. So politeness is the biggest tool in making a person religious." Lord Ram similarly preached Lakshman and Hanuman, "Until along with the faith in religion, we do not do heart touching actions with full politeness, till then our religion has no meaning. We should acknoledge religion only by the voice; but if we are half-hearted, then our humanism is useless and has no importance." For Lord Ram, luxury of a nation was equal to sleep on the soil of forests. Once he told Nishad, "My duty is to obey my parents. Today I am

obeying. A person comes in such a state when he abandons the nation and has faith in knowledge, politeness and religion. Without faith in religion, a person can never seek humanism. Without humanism, the life remains incomplete. When we look into generosity and humanism in the life of Lord Ram, then nationalism, sociolism and love appear in our memory. Lord Ram owned those kings from forests that were considered worthless and called mean and *Shudra*. Without owning such groups, nation and society can not rise high. A generous king, if does not own oppressed persons, can not seek welfare, and nation and society remain devoid of the great wealth. Lord Ram went from Ayodhya without any force. In forests, he owned *Shudra* and dravid, and won over such a vast empire of King Ravan (*DRK*, 2008, 198, 211-213; *RR*, 2008, 13-16; *DDs*, 3.4.1962, 2.8.1968, 1.11.1968)."

Lord Ram: Power from Renunciation, Aseticism and Live-in Forests

When Lord Ram was going to forests, Nishad asked, "Abandoning nation, why are you going to forests?" Lord Ram told, "Life is subtle. We have come in this world to make our life excel. Today if we live in the nation, our

brain may turn princely; thereby we may indulge in a number of sins. So, by obeying our parents, we are going to forests. To undergo forests is my duty. Live-in forests, we shall earn something; live-in nation, we shall lose our own wealth." Nishad asked, "Why this?" Lord Ram told, "In this world, which person got eminence, excelled, and became philosopher, spiritual and *Brahmvetta*, that person became by live-in forests. Today if I live-in forests, then my life will become great, yogic, and thus I shall earn something from this world. Today if I had become king, then my brain would have become nation-oriented (*Rajoguni*). In such state, unknowingly how many sins I would have committed. I may be working with all rules, but even then unknowingly how many souls would have affected my soul and heart, such that in forthcoming births, I do not know I have to live in which *yoni* (the class into which animate beings are divided; as per Hindu system, they are 84). So Nishad! By living in this forest, performimg my duty and setting up *maryada*, I shall leave to the place wherefrom I have come." Brahmchariji said, "Do you know the meaning of forest? Forest means where no any type of help is available, where heart form of forest becomes so capacious that every living being becomes

friend. Such forest takes Ram type friend to heights. Facing variety of difficulties among dangerous forests, he made mountains his bed (*DRK*, 2008, 196; *RR*, 2008, 14-15; *DDs*, 18.8.1962, 23.4.1977)."

Lord Ram: An Ideal Disciple

An ideal guru becoming righteous preaches disciples to become righteous. Such guru is named Vashishth and such disciple is named Ram. Such disciple living under the control of guru like Vashishth obeys guru orders. Brahmchariji said, "Lord! You give birth to the souls like Ram. When Ram like soul will be born then Mi Vashishth will definitely take birth. Lord! If you wish the welfare of this world, and wish to bring peace among the Subject, then give birth to the souls like Ram, who by giving up royal pleasure will devote in complying rishi orders (*DRK*, 2008, 141-142; *DD*, 17.4.1964)."

Lord Ram: Spreading Culture

Once Lord Ram asked Mi Vashishth as how can he make his nation pious? Mi Vashishth replied that a king, who spreads culture in his nation, owns a pious nation. If you wish to make your nation pious, then there should be

only one culture in your nation. Culture is not the name of any individual language. It is such voice, such language that has Yoga philosophy, that gives rectitude and high ideas, and which possesses all developed knowledge. Culture is that where a person builds one's character, faults die out, where nation becomes pious and possesses worldly knowledge and science, and that provides feelings of rectitude. Best culture is one that is in the Vedas. Lord Ram once told to Mi Vashishth his wish to spread culture and humanism in this world. Mi Vashishth said, "Ram! You do because Ravan has put control on this world; he has become tyrant and spread lawlessness. You have to win over him and spread culture." Lord Ram owned those *bheel* (tribals), *dravid* and disabled, which were abandoned by King Dashrath, and made with them an army. He owned Pavanputra Hanuman. Lord Ram had scientists like Nal-Neel, Lakshman etc. and blessings and assistance of sages. Lord Ram when abandoned the soil of Ayodhya and took shelter in forests, first of all he reached in the kingdom of Nishad. There he spread culture. Then he went ahead and killed those who were bad characters and demons. Then killed King Bali who was expert in 4 Vedas but lost culture and owned wife of his younger brother

Sugreev. There he made Sugreev a king and spread culture. Then he went ahead and killed King Ravan who was expert in 4 Vedas, enormously wise, observed 48 yrs in celibacy, but had lost culture. Vibhishan, brother of Ravan, was made king there and spread culture. Narayantak, son of Ravan, who was king of Sombhum nation, was killed and Adyut was made king there and spread culture. Then reached Patalpuri, there killed King Ahiravan, and Makardhwaj, son of Hanuman, was made king there and spread culture. Lord Ram spread culture in his nation. A nation that has own culture gets success in the world. A nation that does not have own culture never succeeds and fails in own actions. Such nation has indiscipline and impure climate, and faces bloody revolution, thus resulting in humanism shattered. Lord Ram asked residents of Ayodhya, "I have come Ayodhya after victory over Ravan. If you wish to make me king of Ayodhya, then you have to adopt righteous bevaviour, humanism and splendour of Vedas, and well mix with culture. Until *bheel*, *dravid* etc. are not accepted, Ayodhya will not become great." The Subject accepted this, which resulted making nation pious and people with righteous bevaviour. Brahmchariji said, "God! Today we need such scientists, who invented super

weapons and spread culture in the world (*RR*, 2008, 17-19; *DRK*, 2008, 109, 375, 400, 427; *DDs*, 17 & 18.4.1964, 2.10.1964, 1 & 9.11.1968, 6.3.1969)."

Lord Ram: *Yagyopaveet* signifies abandoning Pleasure and eastablish *Maryada*

Lord Ram, once explaining on supreme pious *Yagyopaveet*, said to Lakshman, "This thing, we are wearing round our neck, is what? Today do you know why we renounced our pleasure? Today somebody said that we obeyed Mother Kaikeyi, others said differently, but we abandoned nation because by protecting *Yagyopaveet*, we had to repay our debts. Our rishis said that the duty of people or true Aryan is to give up pleasure and protect *maryada*. Today we abandoned nation and pleasure, and took shelter in mountains; this is because to protect *Yagyopaveet*. Here lived Ravan who went far off *maryada* and being expert in Vedas was demon. We have to teach them to protect *Yagyopaveet*. Mother Seeta once asked, "This is supreme pious but what is science behind it?" Lord Ram replied, "This is jewel of Aryans. This is such a jewel, for which souls from lunar and solar planets come and wear it. We can protect it by science, renunciation and

asceticism. One who protects supreme pious *Yagyopaveet*, that person becomes supreme pious (*DRK*, 2008, 204-205; *DD*, 28.12.1963)."

Lord Ram: As Vishnu

Lord Ram set up Vishnu-State that reflects thouroughness. Vishnu-State is one that is bound by 4 types of rules [*Padam* (Character), *Gada* (Physical power), *Chakra* (Culture) and *Shankh* (Ved-voice)]. King of such nation is called Vishnu, who is well versed with these 4 rules and is able to govern his nation based on those rules. Such nation where king by keeping his senses under control becomes devotee and enters into royal actions by putting his behavior into actions, becomes a pious nation. Once Lord Ram asked Mi Vashishth, "How can I become like Vishnu?" Mi Vashishth told, "Listen:

Padam (Character)–First of all, you should own a *Padam*, which meaning is *Sadachar* and *Shishtachar* (character and humanism or righteous and good mannered behavior). Character means accepting inspirations from soul, and finishing ill will. A king, whose governance is composed of character and humanism, owns a pious nation. A kingdom, where there is no righteous behavior, no respect to one

another, will end up today or tomorrow. If you wish to make your kingdom pious, then it is essential to hold *Padam* that can take you to heights. Such kingdom should possess true education, full of character and humanism. Such education makes that nation successful. You can rule over the world. In absence of character and humanism, your nation can never become *Ramrajya*. In Vishnu state, there should be such a grand character that my daughter, if goes from one corner to the other corner of a nation or roam around the entire nation, is treated as mother, daughter or sister in the society. Such knowledge-prudence should be in Vishnu state. Science should be based on *Padam*. Physical science is very unique, because to understand insides of Earth and space, and to understand all faces of directions is called science. This science comes only in *Padam* state.

Gada (Physical Power)–Second, you should own a *Gada*, which is name given to *Kshatriya*. In a kingdom, *Gada* means punishment rules that should be very special. First of all, king should educate offender by knowledge. If offender does not accept king's advice, then offender should be punished by *Gada*. Such punishment means to bring offender under discipline. In society, there should

not be an atmosphere of fear. All should feel fearless. Fearlessness exists when people have faith in God, keeps God as one's eye-witness; such person remains in the light of fearlessness, walks freely and never commits sins. Such person makes his body-type nation and co-ordinates him with external world. Such person has right to keep *Gada*. The kingdoms, where offenders are not punished, end up today or tomorrow. Ram! You have to keep *Gada*, punish offenders and finish bad behavior. Then your nation will be called *Ramrajya*. In case, the news of your nation spread to another nation, then *Kshatriya* of your nation are not up to the mark. The nation equipped with *Gada* is pious state.

Chakra (Culture)–Third, there should be *Chakra*, which means culture. Humanism and glory of speech are termed as *Chakra*. Culture is such a priceless voice that gives a person righteous and good mannered behavior. Culture, which keeps humanism, character and is devoid of indecency, is called *Chakra*. The kingdom that spreads culture keeps *Chakra*. There are many types of *Chakra*. One is *Sudarshan Chakra* that was present during *Dwapar* era. This was an instrument. Vishnu-*Chakra* means only the selection of culture by the king. There should be co-ordination with soul, so that another nation receaves that

culture without hesitation. Which voice is called culture? The knowledge, which in a nation dwell in agriculture, business, archery, in invention of a variety of instruments, righteous behavior, in protecting celibacy, in progress of the soul and to meet the God is well mixed in a voice that voice is called culture. When in a person there is one *Chakra*, one voice, such nation becomes pious, and free from bloody revolutions. Nation faces bloody revolutions when voice of persons get divided.

Shankh (Ved-voice)–Shank name is for Ved-voice, which means nation should have intelligent and wise people, besides purohits. A nation with Ved-voice has the sky full of Vedic text. A kingdom that provides education on righteous behaviour and on Vedas has the best environment; people there live in an environment of righteous and good mannered behavior. Such nation remains rich in intelligentia, which have no difference in speech and action; what they speak, they do the same. Such intelligentia is above *rajogun* and *tamogun*. There yogi is not only above *rajogun* and *tamogun* but *satogun* also. For judicial decisions, king has to be impartial both for his son and the son of a common person in that nation. Which nation organises *yajna* full of Vedic text, dieties

working there remain happy and give desired results to that nation and to the Subject. If you wish to take your nation to heights, you have to become Vishnu (*DRK*, 4-5, 102-104, 399; *RR*, 2008, 19-21; *DDs*, 17.4.1964, 7.10.1982, 19.2.1991, 12.3.1992)."

According to Mi Vashishth, when Lord Ram became Vishnu like, then he thought of victory over evil King Ravan. He went to forests by obeying mother. What a wonderful dignitary Lord Ram was that his brain continued to remain in a great revolution. He asked Mi Bharadwaj as how to get victory. Mi Bharadwaj replied, "Ram! If you want victory then become like Vishnu, become statesman. The tyrant, who is aggressive, must be killed." These words of Mi Bharadwaj made such a room in the heart of Lord Ram that he caught hold of these words, became Vishnu like and killed the tyrant. Ram set up Vishnu State and told officers and employees that there should not be anybody debtor. Who is debtor? One, who does not pray God, is debtor of God; one, who does not serve parents, is debtor of parents; one, who does not do goodness in society, is debtor of society; and one, who does not accept high thoughts of nation, is debtor of nation. Every morning when there is fragrance from every

house, and every house conducts *yajna* and sends sounds of Vedas, king of that nation proclaims that his nation has no corrupt person, such nation is termed Vishnu State (*DRK*, 1980, 181, 398-399, *RR*, 2008, 21-22; *DD*, 24.7.1971, 7.10.1982).

Father: Maharaja Dashrath

Maharaja Dashrath, son of Maharaja Aj, went into luxury so much that he had three wives. He was so much attached to his wives that he was not aware of the length and breadths of his nation. Maharaja Ravan, king of Lanka (now Sri Lanka), has captured from Maharaja Raghu a large area of the state of Ayodhya, thus Dashrath had small state of Ayodhya on this Earth. Therefore, Mother Kaushalya desired for the birth of Lord Ram, as she was aware that my husband has gone into luxury and the state of Ayodhya need development. Mi Vashishth and Mother Arundhati also desired this because Ravan's administration was not good as it had majority of bad conduct. In Hindu tradition, performing three marriages simultaneously is considered an offence. Lord Ram also realized this, as per *Raghukul Pranali*, in a race starting from King Sagar, only Dashrath arranged three marriages simultaneously in the

desire of a son, and thus did a mistake, thereby losing a large part of Ayodhya and resulting a large state of King Ravan on this Earth (*DRK*, 2008, 55-56; *DDs*, 1.4.1964, 1.11.1968, 1.11.1973).

Mother: Maharani Kaushalaya

Mother Kaushalya's guru was Tatva Muni, who was 284 yrs of age at that time. Once Kaushalya, while studying philosophy, got an idea and said, "Gurudev! I do not want to enter into *Grihstha ashram* [one of the 4 stages (*ashrams*) in a person's life under Hindu tradition: *Brahmcharya* (celibacy), *Grahsth* (a householder), *Vaanprasth* (live in forest) and *Sanyas* (asceticism)]. Rishi told, "As you wish." After more studies, one night Kaushalya went to guru and said, "I wish to give birth to an eminent and great son." Rishi again told, "As you wish." Kaushalya vowed to give birth to such a son, who will destroy tyrants from the world and establish religion. This notion became a subject of discussion among sages, and Maharaja Ravan also came to know it. So Ravan asked from the King of Kaushal state, "Hand over your daughter to me. I shall not marry her but keep her imprisoned." King of Kaushal state handed over his daughter Kaushalya

to Ravan, who kept her among weapons in a fort, built on an island in the middle of sea. Dashrath also came to know of this secret. So when he was returning with Maharani Kaikeyi after defeating Kuber, he reached with his vehicle to the fort in sea and brought that instrument, in which Kaushalya was kept imprisoned. On reaching Ayodhya, Dashrath married with Kaushalya. Even after 3 marriages, Dashrath was not blessed with any child. Then a meeting of sages was called and it was decided that there should a *P. Yajna* (*DRK*, 2008, 56-57).

Wife: Mother Seeta

Mother Seeta was wife of Lord Ram and daughter of King Janak. Once in the nation of Janak, there was no rain, which resulted in a famine. Janak asked sages, "Why it's not raining in my state?" They said, "When thoughts of a king become impure, and king develops hatred and selfishness against the Subject, then such king has to receive excess or deficit of rains." Then Janak asked, "Now what should I do?" They told, "Organize *Vrishti Yajna* (*Yajna* for rains) and plough land using gold-made plough with two calves." Janak organized *Vrishti Yajna*. His wife was in a family way. She made offerings in *yajna* with a

determination. When Janak was ploughing land, at the same time his wife gave birth to a baby girl and rains started. With every offering in the fire for *yajna*, the determination of devotees is the determination of *Brahma*, so *yajna* proceeds reach to dieties and they give rains. On getting information of the birth of a baby girl at his house, Janak became happy. He invited sages for naming the child. Sages said, "Name her 'Seeta', because as per grammer, '*See*' means pointed front of plough and '*ta*' means rain. With the start of ploughing land, rain started and at the same time a baby girl was born. With the association of both [plough (*See*) and rain (*ta*)], a baby girl (Seeta) was born." Thus the child was named Seeta. Mother Seeta was taught Vedas and archery by royal priest, Rishi Swarati. King Ravan had a vast nation, but he could not adopt Seeta, because she had a great character. Her heart was knit by Vedic particles such that Ravan could not even touch her. Seeta said to Ravan, "I am a faithful woman owning one husband. Today in case you touch my body, this will result in your ominous period." Ravan had such a vast nation, where the Sun never set, but he could not defile Seeta. This is because she was a devotee, a faithful woman, and had humanism, the real jewals of a

mother (*DRK*, 2008, 184-186, 260-261; *DDs*, 22.10.1964, 2.8.1968, 23.8.1970, 3.5.1973, 18.11.1973, 3.12.1973).

Brother: Shri Bharata-A Symbol of Sacrifice

After exile, Lord Ram went to forest and Shri Bharata returned to Ayodhya. Mother asked Bharata to rule Ayodhya. Bharata replied, "This right goes to Lord Ram." Mother said, "You have no right but somebody will have to rule Ayodhya." Bharata replied, "That person who has right and who is eligible will rule Ayodhya. Lord Ram is eligible." Bharata went to forest to meet Lord Ram, requested him to return, and finally retuned Ayodhya to rule through *Charan Paduka* (footwear) of Lord Ram. Brother should be like Bharata. He lived in a cave during exile of Lord Ram. Ministers were ruler of Ayodhya and Bharata was there only to worship the set of footwear of Lord Ram. Once Mi Sushecha reached ashram of Bharata and asked, "Why do you live in a cave?" Bharata replied, "Because Earth is the place for Lord Ram. I live in the cave, which is below the place for Lord Ram. My place of living cannot be parallel to that of Lord Ram (*DRK*, 2008, 200-201; *RR*, 2008, 33; *DD*, 31.7.1973)."

Brother: Shri Lakshman

Shri Lakshman, who used to touch the feet of Mother Seeta as a mark of respect to elders, was the true Arya. The importance of his life was that he did not see any other part of the body of Seeta. Once Lord Ram asked Shri Lakshman to understand what is God. Shri Lakshman replied, "What is my duty, I am doing that truly. My God is my service. When I reach on the top of my service, the God will certainly get pleased (*RR*, 2008, 29; *DD*, 28.12.1963)."

Wife of Shri Lakshman: Self-confident Urmila

When Lord Ram, Shri Lakshman and Mother Seeta were about to go to forest, Lakshman asked his wife Urmila, "You follow me. I shall serve Lord Ram, you serve Seeta." Then self-confident Urmila replied, "When you will return, I shall be in the world like pure milk. If I go with you, your service motive will go; because when I shall go as your wife, then you cannot be servant. So Lord! You go and serve Lord Ram and Seeta. I am confident that I shall be available to you the same after 14 yrs as you are leaving me today." This is called self-confidence (*DRK*, 2008, 195-196; *RR*, 32; *DD*, 1.8.1968).

Part 3: Ram before Exile

3.1 Asceticism of Pregnant Kaushlaya after *Putreshti Yajna*

Putreshti Yajna

When King Dasharatha was not blessed with any baby, he went to Mi Vashishth and asked, "O Lord! Ayodhya state had been flying high under the blessings of rishis. When Maharaja Dileep did not get any issue, then rishis helped and Raghu was born. Again this problem has come." Mi Vashishth replied, "Go! You organize *P. Yajna* to be conducted by 184 yrs old Mi Shringi, thus you can have the birth of your nation's pride. Bring him by any means from forests and get the beautiful *yajna* done." Then Dasharatha along with sages brought Mi Shringi from forests. Mi Shringi said, "When *P. Yajna* was organised at Dashrath's place, I had studied Ayurveda for 84 yrs. An expert in Ayurveda knows the medicines that treat nostrils, eyes and tounge of *yajman* and is authorised to conduct *P. Yajna*. Ayurveda is not a simple science. I have written a book on *P. Yajna*. Every part of that book had around 1000 pages. Today I am not getting such writings." When this pious *yajna* was organised, Dashrath and all queens remained in full celibacy for 1 yr and all

slept on soil. Dashrath was diagnosed as to what was the wrong and in which door? Human body has 9 doors (2 eyes, 2 ears, 2 nostrils, 1 mouth and 1 door each for passage of urine and stool). On every door, there is sitting one different diety. Mi Jamdagni and Mi Vishvamitra are sitting in 1 eye each. Mi Bharadwaj is sitting on the front part of 1 ear. Ashwini is sitting on the front part of 1 nostril. To purify these dieties, there are 9 types of medicines named after these dieties. For *P. Yajna*, such is the vagina of a mother, the same type of *yajnashala* is to be constructed. Mi Shringi said, "I was fortunate to diagnose this issue, and asked queens to sit in a line. Till then I was not aware of the anatomy of a woman. Based on Ayurvedic principle, I asked them to show me their vaginas, because untill I look vagina how can I construct *yajnashala*? This is an issue of shame but Mi Vashishth knew it. There is no sin for an expert of Ayurveda. Then they all showed me their vaginas. After this, three types of *yajnashalas* were constructed." Mi Shringi designed and constructed *P. Yajna*, where 10 types of *samidha* (fuel used for offering in *yajna*) were used. Using different flora, *charu* (cooked food used as oblation to a diety) for *P. Yajna* was formed. A *prasad* (food for idols) was prepared using cow milk and

juice of some trees. Different medicines (*gudakesham, sudhanketu and marichika*) were mixed by grinding and this mixture alongwith rice and cow's milk and ghee were heated on the fire of *yajnashala*. Resultant product was the medicine fed to three queens in order to purify glands of uterus or to cure the disease developed inside glands of uterus. Also, they were fed *panchang* of *peepal*. In addition, juice from equal amounts of some plants (*adhudhut, shivani, anchari, nidhinashcha, adhuroti, swarnu and anaat*) was fed to purify uterus of mothers. With this treatment, three queens became pregnant. Thus *P. Yajna* was concluded. After *P. Yajna*, *acharyas* (plural of *acharya*) preached, "O King! You accept yourself mixed with God, because mixes oneself with God is the meaning of celibacy (*DRK*, 2008, 58-62; *DDs*, 19.7.1966, 17.1.1970, 17.7.1970, 27.2.1990, 31.7.1990, 16.7.1992)."

After *P. Yajna*, king gave away cows and money in *dakshina*. Mother Kaushalya also desired to give away cows in *dakshina* to Brahmans and intelligentia. When she came forward to hand over *dakshina*, then sages said, "We don't want *dakshina*. We don't want money from you." She asked, "Then what do you want?" Sages said, "We want determination. It appears there is lawlessness. To finish

lawlessness, there is need of great personage. There should be one great person in this world. We want from you the birth of such a baby, whose radiance should be as cool as the Moon, who by becoming great causes flow of ambrosia, and who can uplift the nation. Today great personage needs protection." Mi Shringi said, "We don't want *dakshina* in the form of matter. Now nation is going down towards hell. Here lethargy and negligence are on the rise. We want in *dakshina* that you give birth to such a baby, who takes nation and society to heights, and finish conservatism. You give birth to such a baby, who lives a life of an ascetic and in renunciation." Kaushalya replied, "Such will happen. I shall live an ascetic life. I shall not eat up royal food." Brahmchariji said, "I remember that period. Kaushalya started collecting food herself. She did labour and thus whatever matter she received, she consumed that only. This resulted of great waves in her brain (*DRK*, 2008, 62-65; *DDs*, 18.11.1986, 14.4.1989, 31.7.1990)."

Asceticism of Pregnant Kaushlaya

Mother Kaushlya when pregnant determined not to take royal foods, because one can give birth to a great baby

when inclination of one's mind is industrious, great and pious, and radiance of food taken is raised because food generates radiance of mind. After *P. Yajna*, Kaushalya conceived and disciplined herself to do labour and thus whatever matter was received, she consumed that only. She consumed *somalata* brought by her from dangerous forests. *Anima* (the first of 8 siddhis, which makes a yogi infinitely small and invisible) was used to triturate. During trituration, her heart joining *puratan* vein, which connects *puratan* vein in baby's heart, connects her brain, thereby giving heart a feeling of imperceptibility. Infant present in her womb receives great piousness (*DRK*, 2008, 66; *DD*, 17.2.1991).

Pregnant Kaushalya in Mi Shringi Ashram

When Kaushlya had a soul in her womb, infant like Ram, then she went to Mi Shringi and asked as what to do now? Mi Shringi told, "How have you to shape the infant? You accept food based on renunciation-devotion, which when cooked under what sentiments, the resultant food will be of the same sentiments. The juice of such food is used in construction of infant body in the womb of mother." Mother again asked, "My brain has become

pious by using that food. What to do now?" Mi Shringi told, "You enter prana into *vyan,* then *vyan* into *saman* and by entering *saman* into *udan*, you look into the sphere of *chitta* (mind); while looking into the sphere of mind, which 4-month old infant is growing in your womb, you can talk to that soul." For 15 days, she learnt of prana education (*DRK*, 2008, 67-68; *DD*, 8.2.1991).

Anxious Dashrath on abandoning Royal Food by Kaushalya

When Maharaja Dasharatha came to know of Kaushlya abandoning of royal food, he asked, "I heard that you are not taking royal food." She replied, "Royal food is blended with *Rajogun* and *Tamogun*, and thus not pious, therefore I am not taking it. Mi Shringi told me that once he went to Maharaja Ashvapati and he didn't accept royal food. I have strong desire of not to take royal food because I wish that the infant growing in my womb is being guarded by deities and my inner senses tell me not to accept royal food." King said, "This will be improper because not to accept royal food is misfortune." She replied, "I am determined and determination is very pious. You are king because of determination only. Determination is taking you in nation's system to heights. This universe is one type

of determination. It is determination that sets life on and puts the light of life off (*DRK*, 2008, 68-69)."

Dashrath in Mi Vashishth Ashram

On one evening, King Dashrath went to the Ashram of Mi Vashishth. Night set in. It was *Ashtami* (8th day of each half of lunar month). Mother Arundhati and Mi Vashishth sat in a solitude place and started discussion. Arundhati said, "What a light of this half Moon. No other can match this light." Mi Vashishth told, "What light this Moon is, such hundreds of Moon lights put together can not be equal to *tapasya* (devotion), which is that: i) when a person in *mana-karma-vachan* (mind-action-speech) remains the same or in unison, this is behavioral devotion; ii) to understand the identity of the soul, the God and the nature, and roam into their difference, this is mental devotion; and iii) when the soul starts talking with the God, this is spiritual devotion." She asked, "What a devotee can do?" He replied, "One who is pious in behavioral devotion, such person wins over this Earth; in behaviour, radiance of *mana-karma-vachan* of such person becomes great. Such person remains clean in *mana-karma* and talks with intelligentia with politeness, and by

becoming polite wins this Earth. After this, currents that becoming pious from *mana-karma-vachan* get awakened, and such person starts understanding internal reactions of this world, becomes scientist and looks into the science of every particle. This is mental devotion. When a person understands the soul, the God and the nature, then asks who am I and replies that I am soul. That person tells, 'This is God who is making me to move. In whose (God) vehicle (nature form of my body) I (soul) am sitting, Who is giving me movement is my God, and I (soul), being present in this world of nature, am travelling planets'." I remember discussions of Arundhati and Mi Vashishth. I remember their intelligence. Arundhati said, "What you have described is very wonderful to me. I am obliged to you." Mi Vashishth replied, "No, this is God's eternal universe. Here no one is obliged to other. Knowledge and science of God always remains new. Today which atom was known in *Treta* that atom may be known in *Kalyug*, and which is known in *Kalyug* that may be known in *Satyug*. This is because knowledge and science of God always remain new, and never become old." Looking at Dashrath, he asked, "Why have you come?" Dashrath replied, "I came in the evening, but on listening you, I

became so much involved and forgot that I have come to meet Mi Vashishth. During this period at your ashram, I got involved in the ideas of mother and father." Mi Vashishth again asked, "What for you have come?" King replied, "I want Mother Arundhati and you to come *Rashtra Grih* (royal house) and teach Kaushalya to accept royal food." They agreed and reached Ayodhya (*DRK*, 2008, 70-75; *DD*, 31.5.1990).

Persistence of Vashishth and Arundhati to Kaushalya

Arrival of a *Brahmvetta* in a nation is fortunate, and arrival in royal house is more fortunate. They reached to Kaushalya. She offerred them sheets to sit. Then she touched their feet and said, "Lord! How lucky I am today! Please tell, why have you come without information?" Mi Vashishth told, "We have listened that you are not accepting royal food." She replied in affirmative. He asked, "Why?" She replied, "I wish to give birth to such a child, who lead his life in renunciation and asceticism." He said, "We wish that you accept royal food." She replied, "Lord! I shall not accept royal food. This is my determination, such as this universe is kept under determination of God. When God determined, this universe got converted into a

number of planets. What age God has fixed, they (planets) will remain for that period. Whether I die, my prana get shattered, O Lord! This universe is controlled under determination, and I also shall not give up my determination." Mi Vashishth had no reply. Arundhati said, "You accept royal food so that a prince is born." Kaushalya replied, "Mother has no desire to give birth to such a son. I wish to give birth to a son based on my renunciation and asceticism. In case, he gets deformed by royal food, then he will be shattered." Arundhati got silent (*DRK*, 2008, 75-77; *DD*, 14.4.1989).

Kaushalya's Determination and Faith

Again Mi Vashishth said, "Daughter! There is no harm in accepting royal food." Kaushalya replied, "I do labour and whatever food I get in return, with that I fill my belly. O Lord! You know because you are *Brahmvetta*, who are mentally gifted and their minds fly high, it shall be essential for you to accept that every person is a determination. The king is determination, the subject is determination. Similarly, mother is determination, father is determination. The Sun is determination, *Arundhati Mandal* is determination, and *Dhruv Mandal* (a planet) is

determination. You know that this entire world is only a determination." Kaushalya told that a *P. Yajna* was organised here and it was conducted by Mi Shringi. I desired to give *Dakshina* to Mi Shringi, who wanted neither worldly matter nor pleasure but only *Dakshina* that in this society, nation, and *Treta* period, there is terror of terroristic King Ravan, who rules worldover, except Ayodhya. He wanted such a baby, who can make the nation ruled by terroristic Ravan a dutiful nation. Kaushalya gave *Dakshina* saying that the same will happen. Kaushalya again said, "This is my determination. I want to give birth to a divine soul, who can make this world great and set it in nationalism. World lies in determination. When a person gives up determination that person loses prana. I took a determination in front of that *Brahmvetta* (Mi Shringi), I do not want to finish that because this entire world of God is based on determination. The Sun rises, sets in the evening, night comes then day comes; this all is determination of God. Thirty lakh Earths are circumambulating the Sun. The rays from Sun are sending heat to different Earths. Similarly, the Moon comes and gives ambrosia, agriculture progressing and new soft leaves are generating. About 1000 Suns are circumambulating

Jupiter. In entire universe, I see the determination of God. An offspring in the womb of a mother is the determination of parents, but nobody knows about the soul in that body. That offspring is called son of those parents. Spiritually, soul is neither son nor daughter of anybody. Human body is immovable, it cannot make son-daughter to anybody. When soul leaves body, it becomes motionless. Thus is this world not based on determination? Why are you setting my determination to destroy? I made this determination in front of a rishi (Mi Shringi) (*DRK*, 2008, 77-80; *DD*, 8.7.1978)."

Again duo (Vashishth-Arundhati) said, "Our last word is that you accept royal food." Kaushalya again replied by saying that as the determination of God ends, final destruction of universe takes place. In this process, all 4 types of living beings get absorbed in the Earth. Next, Earth gets absorbed in the water and then water gets absorbed in the fire. Next, fire gets absorbed in the air, and air gets absorbed in the space (sky). Finally, space gets absorbed in the *mahtatv* (living circular universe), which at that time exists in the womb of God such as an offspring in the womb of mother. Conversely, the universe is created by first of all *mahtatv* get disingrated into innumberable

atoms that start moving in the space. Moving atoms in the sky lead the movement of atoms in air, which in turn, lead the movement of atoms in fire that lead the movement of atoms in water, which in turn, lead the movement of atoms in Earth and this way universe get created. Kaushalya further said, "This world is determination of God. When determination ends, it results in darkness that is called *Brahm-Ratri* (God night). When day (setting up of universe) comes that is called *Brahm-Divas* (God day). This day and night is determination of God. O Rishi! I shall not give up my determination. Yes, I can give up my determination by one way, if you and Mother Arundhati give up your determination of husband-wife." Duo (Vashishth-Arundhati) became silent and said, "As Kaushlya desires. Do not destroy her determination. She is determined. O King! This is determination. She got determined in front of *acharya* (Mi Shringi). Her determination should not be destroyed. If determination goes, prana goes and then humanism is gone. Leave her as such. You involve in your duties. Then king became silent (*DRK*, 2008, 81-82; *DDs*, 8.7.1978, 14.4.1989)."

Ascetic Life of Pregnant Kaushlaya

My dear! Mother Kaushalya when pregnant lived a life of ascetic and devotion by doing labour herself, and dwelt in philosophy and *Gaytri*. During devotion, she use to talk the Earth that you are like God. Different atoms are moving in your womb, and the same atoms via prana are entering in our body and giving us life, and making us great. When the pious soul of Ram came in the womb of Kaushalya, she used to do *yajna* and say, "Fire! You are light, you are light of my heart. You have 7 tounges. From every tounge, you do welfare of the world." Thus Kaushalya use to worship fire. During noon time, she used to do labour for food. When pregnant, Kaushalya did not take royal food, water and clothing. Once Gunak Rishi asked, "O *Devi*! Why do not you accept royal cloths and food?" She replied, "O Rishi! I want a superior child from my womb, a superb child. I wish that no royal food shoult enter the body of child taking birth from my womb so that child becomes royal and by becoming royal and in royal grandeur he could not do welfare of the subject." King wanted her to accept royal food but she said, "King! I cannot take royal food because I made determination in front of *acharyas* and intelligentia, keeping fire as testimony, that I make my life ascetic and the baby taking

birth from my womb should be ascetic. Till God has given me two hands, and beautiful and neat body, if I do not get beauty out of this, do not purify my heart, cannot give birth to a superb child by accepting pure food and keeing pure ideas, then it is shame to my life." For 12 yrs, she prayed *Gaytri*, and after praying she used to do labour and then accept food. She continued to work after pregnancy. Devotion of Kaushalya did not go waste. She gave birth to a great, brave son like Lord Ram. More than 8 lakh yrs have gone; still today Kaushalya is called mother. This is because she was mother of a son like Ram. Conversly, this is her asceticism and devotion that great child like Ram was born. Thus, Kaushalya is called mother till today (*DRK*, 2008, 83-85; *DDs*, 18.10.1964, 12.7.1966, 29.7.1967, 23.2.1977, 3.10.1981, 21.10.1982, 12.3.1986).

3.2 Naming of the Sons of Dashrath

King Dashrath met Mi Vashishth and Mother Arundhati and requested for naming of his sons. They agreed and asked king to invite all intellgentia, spiritual instructors and kings from all nations. King invited all. At the invitation of kings, Maharaja Shiva arrived. All maharishis, *Brahmvettas* etc. sat in a row. I remember Dashrath invited all devotees pertaining to the Vedas. After making seating arrangement, Dashrath alongwith his sons sat in the middle of that gathering. He announced Mi Vashishth to organise *yajna*, and Mi Vaishampayan and Mi Vibhandak as *Brahma* (During *yajna*, those reading Vedas, are attributed with the title of *Brahma*) of that *yajna*. *Brahmas* (Plural of *Brahma*) asked Dashrath to tell as what names he wants to give to his sons. Dashrath told names of his sons based on their characters as Ram, Lakshman, Bharat and Shatrughan. After this, those souls that were in the child form were asked to introduce. Those souls did not give any introduction. Again those souls were asked to tell their names but no reply. Then *Brahmas* said, "O Souls! We announce your names as Ram, Lakshman,

Bharat and Shatrughan.” After this, *yajna* started (*DRK*, 2008, 86-87; *DD*, 8.5.1987).

Blessings by Rishis

Mother Arundhati and Mi Vashishth

After *yajna*, King Dashrath asked duo (Vashishth-Arundhati) to give formerly introduction of 4 princes. Mother Arundhati said, “These 4 princes are present as infant. The soul in body remains as such. Body changes, soul does not change. O Souls! You joined this nation. Your thoughts should be such that this nation gets splendour. You always remain genius, do not involve in royal pleasure and keep your existence. The duty of infant is to live a life of sacrifice and devotion, do welfare to nation and society, and obey parents. Entering in the family of religious instructors, get education, become powerful, make the family of religious instructors great, learn the universe and geology, and become great scientist.” After this, Arundhati took her seat. Mi Vashishth said, “At this time when these infants got birth, atmosphere was scientific and wedded with spiritualism. Spiritualism should be full of scarifice and devotion, without which spiritualism is incomplete. King is not one,

who rules the Subject. King is one, who making his mind a representative, keeps one's senses in control. My heart tells that senses of these infants devote in them, their souls inspire them, and their life indulging in scarifice and devotion make this nation gets splendour. Spiritual rays from their hearts make this nation happy. They remain to give progress to nation, society and individuals." Mi Vashishth then took his seat (*DRK*, 2008, 87-89; *DD*, 8.5.1987).

Mi Vibhandak

King Dashrath requested Mi Vibhandak to speak. Mi Vibhandak said, "Today my soul is very happy. Soul is a conciousness that is present in all bodies. When the soul moving in atmosphere enters the womb of a mother, then all dieties enter the body of mother. With the presence of all dieties in mother's body and with determination of parents, son or daughter come in the womb of a mother. Soul is no son, no daughter and has no name. After entering this world, a new body is named." Mi Vibhandak again said, "In Ayodhya, all kings starting from Manu to Sagar etc. had impartial tradition and scriptural to the Vedas. Similarly, these infants be consecrated, so that

Ayodhya becomes pious. Duty of parents is to inspirit the soul, and make to pioneer in spiritual thinking (*DRK*, 2008, 89-90; *DD*, 8.5.1987)."

Mi Lomash

King Dashrath requested Mi Lomash to speak. Mi Lomash said, "This soul, roaming in atmosphere, roaming in mind zone, and roaming in the air named *Indra*, when enters in the womb of a mother, then it comes in the world. One who has gone, that will come; this is called metempsychosis. When there are no *sanskar* (influence of previous birth), metempsychosis stops. Soul has come in this world after metempsychosis, then it has come to take from someone and also to give to someone. Mind keeps *sanskar* that leads coming in this world. Therefore, to stop coming in, sages go into devotion, do research and remain in their splendour." Mi Lomash again said, "Human society should be trancendent. National path should be devoid of conservatism. There should be general knowledge and intelligence. O Infants! Keep meditating on *Brahm*. You are *Brahm* soul, which after coming in this world do something, obey dieties, and kill bad souls. Your heart should be awakened with such *sanskar* that ripen

into your greatness and remain in your heart as a thread of splendour. You have to become *Brahmvetta*. Make your life long by prana and mind subsumption. Prana and mind in unison and in the proximity of soul keep their knowledge rising high.” After this, Mi Lomash took his seat (*DRK*, 2008, 91-92; *DD*, 8.5.1987).

Maharaja Shiva

King Dashrath said that Maharaja Shiva is a great devotee and we should seek his blessings. Maharaja Shiva said, “I had a big mutual coordination with Ayodhya. This is because whoever was king here, that person was dutyful. Where there was negligence to duty, that nation went into destruction. I have come to express that the mothers living a life of ascetic and devotion gave birth to these infants. Three queens during offspring growing in the womb did not take royal food. They went into devotion to get such food that makes mind of infants pious. According to Vedas, mind originates by the food we take. Food of these infants was so pious that in future they shall renounce nation and enter into devotion. Time to time, I had been visiting Mother Kaikeyi and found that she had determined to take that food, which may humour her mind and the

offspring growing in her womb. Similar food was takem by Mother Kaushalya and Mother Sumitra. When *P. Yajna* was organised here, then also I came here. Besides 3 queens, I also got message of devotion from Mi Shringi. I wish that, in Ayodhya, there should be pious offerings of handful flowers to dieties, and these infants should finish all ill habits prevalent on this Earth. Parents and *acharyas* should teach in this direction. Ill habits should finish and the cult of Vedas flourish. The Sun when rises in the morning is called Shiv. Similarly, these kings should be like Shiv and keep all in greatness. I had great faith in sacrifice and devotion. I think that any state, society and human being can not be great until there is no reflection of sacrifice and devotion. When sacrifice and devotion attach with human life, then all homes get set on the path of piousness. I think that instead of engaging into worldly pleasure, all should obey their duties. Duty is that the mother, from offspring in womb till infant, teachs greatness and consecrate good conducts that when reflect in outer world then dutifullness comes out as nationalism." After this, Maharaja Shiva took his seat (*DRK*, 2008, 92-94; *DD*, 8.5.1987).

Mi Vaishampayan

King Dashrath requested Mi Vaishampayan to speak. Mi Vaishampayan said, “I think the God lives as infant. My soul always tells that science should not be misused. These infants become scientist and remain involved in science. As God has put this world as a science lab, similarly there is also a science that takes this society upward. Keeping science as part of life, when internal science comes in external world, then science is not misused. Such science remains in society and infancy. Science takes humanism upward. Humanism, in education, home and actions, takes the society to heights.” After this, Maharaja Vaishampayan took his seat. Finally, King Dashrath concluded that, “I am fortunate that sages and kings came here. My soul is very happy. My 4 infants named as Ram, Lakshman, Bharat and Shatrughan.” After this, meeting concluded (*DRK*, 2008, 94-96; *DD*, 8.5.1987).

3.3 Education

Mother's Gift

Mother Kaushalya taught all background of *yajna* to 3 yr old baby Ram. Once Rishi Shwetketu, who met Lord Ram in the ashram of Mi Vashishth, asked, "Why Ram's brain is so sharp? What is its root cause?" Lord Ram replied, "This is my mother's gift. When I was in the womb of mother then she gave me a great light. What was that light? By doing hard work, what food she used to get, eaten up only that food, which was used in the building of offspring (Ram) growing in the womb of mother. Mind is built by food. Thus Kaushalya was building mind of her offspring. Mother's uterus is called a university, where who studies can get no such education from human beings in this world. When mother fed him lullby as baby, she used to say, 'You got birth from my womb. Your duty is to become a great person. You become a great diety. You have to kill demons and serve great personage.' Mother views set in the heart of baby Ram." Mi Vashishth told, "This is his mother's gift. When he came in this world after detach from mother's womb, mother fed him lullby, and taught on sacrifice and devotion. O Child! You have

to become great, nation's leader and *Brahmvetta*. Under mother's such teachings, that child prospered. Mother only desired that by doing self labour get food to that child so that her womb becomes pious. Lord Ram again told, "This is my mother's gift. Mother gave me knowledge of *Shodash Kala* (16 types of knowledge) in her womb. Those 16 include 6 directions, and other 10 are mind, eyes, ears, nose (smell), tounge (voice), fire, heaven, space, sea and Earth. This knowledge Kaushalya imparted to her child to excel (*DRK*, 2008, 119-120, 194; *DDs*, 23.4.1977, 29.9.1981)."

Education at Mi Vashishth Ashram

Lord Ram, at the school of Mi Vashishth, learnt the whole process of *yajna*. Taking use of that process, he tried to awaken *Shodash Kala* that remains slept in human body. Lord Ram could know 12 only and with that knowledge he tried to shape the nation, society and self the great. In Mi Vashishth's ashram, all *brahmcharies* used to take same food sitting in a row. Once Brahmchari Shobhni asked Mi Vashishth, "We all children take food by sitting in a row. Lord Ram was brought up in royal atmosphere whereas we lived in forest, how these two can be incorporated?" Mi

Vashishth replied, "Nationalism and forest, both are similar, because nationalist wants discipline in his nation and forester rishi also wants that the nation should be pious. Both have the same view that they should win over human senses. I can discipline this universe type nation only when my all senses are in discipline. If a king puts himself in discipline and desires to keep his senses in control then he may give peace to the subject. Thus both have same view and then both come in unison." Brahmchari Shobhni again asked, "Is there any evidence for it?" Mi Vashishth replied, "Discipline in itself is evidence. *Brahmchari* lives in discipline and wins over death. *Acharya* desires *brahmchari* to excel in the universe. *Brahmchari* and *acharya* have same view and both are complement to each other (*DRK*, 2008, 97-99; *DDs*, 28.9.1981, 1.8.1987, 20.9.1989).

Explanation of Vishnu

Once Mi Vashishth in the morning taught to Brahmchari Shobhni and Lord Ram of a Ved mantra (*Vishnu vritm devm Brahma Vishnu revkritm Brahma wacha sevm vrihvah antrikshm lokam watchcho sambhava*), and told them to understand this mantra. Both

studied the whole day but could not conclude the actual meaning of Vishnu. In the midnight, they went to Mi Vashishth, who was then sleeping. After sometime Mi Vashishth woke up and asked, "What for have you come in my room during midnight?" They replied, "What Ved mantra you explained, we could not reach to its final point because somewhere this mantra is expressing Vishnu as a king, somewhere as a protector, somewhere as the Sun, somewhere as a soul, somewhere as nationalism, somewhere as a *yajna*, and somewhere it takes us in science; kindly explain this." Mi Vashishth replied, "When Vishnu word expresses on discipline, it is then symbol of soul. Vishnu name is synonym of soul because a human being understands Vishnu by studying Vedas. This soul, being in discipline and studying Vedas, seeks the title of *Brahma*. During *yajna*, those reading Vedas, are attributed with the title of *Brahma*. The same soul, when desires to reach to Vishnu position, does yoga. It takes prana from *mooladhar* (One of the 6 ganglions in the body) to *Brahmrandhra* (Suture on the top of head). When it is present in human navel, then navel blooms as a lotus flower. When *manastatv* (mind force), *pranatatv* (prana force) and *atmatatv* (soul force) reside on it, then there

starts a motion. It is then said that in that lotus *Brahm* got birth. With this birth, the same soul by becoming Vishnu, *Brahma* gets *Brahm* position and starts understanding Vedas and *Naabhmay Yog* (Nucleous Yoga). Lord Ram asked, "Why lotus is essential in navel?" Mi Vashishth replied, "Navel is centre of our body. In the centre of lotus, flower petals set in such a way as setting of prana and mind in the human navel; both are termed as same type. This is climax of discipline, by doing which, a person gets the position of spirit, can talk to soul and can view one's own intellect. When Lord Ram asked on Vishnu state, Mi Vashishth replied, "When a nation is built by intelligentia, intelligent yogis and unbiased people, then king of such nation is great and pious. Such king frames 4 types of rules (*Padam*, *Gada*, *Chakra* and *Shankh*) for welfare and pleasure of the subject. These 4 types of rules are called 4 arms of a Vishnu type king. Such king is elected by 7 *Brahmvettas*, who tell king that he has to become *Brahmvetta*, who can nurture a nation, can take a nation to heights, impart knowledge to the subject and understanding self become powerful and then fill power and light in the nation. First Vishnu is called soul, and

second Vishnu is called king (*DRK*, 2008, 99-102; *DD*, 1.8.1987).

Ved Gaan (Reciting Veda)

Mi Vashishth said, "When an intelligent person, who recites Veda in a solitude place, brings prana from *udan* to *saman*, co-ordinates same prana with *apan*, co-ordinates *apan* with *vyan*, and sings by heart, then violent animals become non-violent. In a nation, as much intelligentia will be there, so much the nation will be pious; and as much devotee people, reciter of Veda and Yogi will be there, so much the nation will be pious. My daughters, my mothers becoming learned women would give birth to babies with high character." Brahmchari Shobhni asked, "*Shankh* means that nation should have singers. How many types of songs are?" Mi Vashishth replied, "Singers are of many types. One type of singer when sings by encircling *udan* in prana, then resultant song is called *Deepawali* (*Diwali*, Hindu Festival of lights) song. The same singer when in *Sheetli Pranayam* sings by co-ordinating prana, *apan* and *udan*, then resultant song becomes *Malhaar Rag* (Coax song). One song is that is present at the place of *yajna*. Combining own sound state with navel sound, when a

person sings then that song becomes of special splendour. In a nation, when there are such thinkers and such singers then *Shankh* becomes pious. In the nation of ruler Pushkar, *Deepawali* song and *Malhaar Rag* were specially sung. In that speciality, when bringing prana into *Brahmrandhra*, a song is sung then both become complement to each other and communicate fire into brain, thereby resulting in lighting of a lamp. This is same as a scientist takes out atoms of fire and water from space and from those atoms makes different types of instruments. Similarly, a person using prana develops different types of song science (*DRK*, 2008, 105; *DD*, 1.8.1987)."

Mother, Sun and Space as Vishnu

In a nation, where knowledge, science and intelligence get set by character, that nation touches climax. Brahmchari Shobhni again asked, "How mother is termed Vishnu?" Mi Vashishth told, "A dutiful mother is called Vishnu. A mother, who remains devoid of affection and attachment, is dutiful." Brahmchari Shobhni and Lord Ram again asked, "Why Sun and space are called Vishnu?" Mi Vashishth told, "Sun rises in the morning and lights

this universe. It takes energy from heaven and spreads that energy in universe. Sun nurtures such as Vishnu nurtures. Therefore, Sun is Vishnu. Space is Vishnu because it is king of all planets. Among planets, *Vishnu Lok* (Vishnu's world) is like *Indra Lok*" Vehicle of Maharaja Vishnu is named *garud*. Here Vishnu is name for God. In *Satyug*, Vishnu was an attribute, and *garud* was his vehicle. Garud name is given to radiance of knowledge and science. Under Vishnu administration, Garud was a great scientist, who could fly from *Dhruv Mandal* to *Jeshthay Nakshtra* and *Aakash Ganga* (*DRK*, 2008, 106-108; *DDs*, 2.8.1987, 28.10.1970)."

Explanation of *Vajpayee Yajna*

Brahmchari Kavandhi, Lord Ram, Lakshman and Bharat asked Mi Vashishth, "What is *Vajpayee Yajna* (hereinafter *V. Yajna*)?" Mi Vashishth replied, "A *yajna* that makes our voice pious is called *V. Yajna*." My mother should do *V. Yajna*. When mother feeds lullaby to her baby, then also mother has to make the baby a true *brahmchari*. If mother cannot make her baby veridical, then it will be diminutive for the position of being a mother; this will represent her recklessness. This is one

side of *V. Yajna*. Another part of *V. Yajna* is that when we do *yajna*, then Hirnyaksh takes *yajna* away, and get that *yajna* converted into clouds, or that *yajna* goes to Vritrasur, who by doing drizzle produces rain of ambrosia. After rain of ambrosia, there is description on sacrifice of calf and bull. Brahmchariji said, "I had told several meanings of sacrifice. Sacrifice meaning is that there was rain of ambrosia, which means our hard work. When that was used, it is sacrifice. The only meaning of sacrifice is that do hard work; doing hard work is called sacrifice. Here ambrosia is named for rain. *Yajna* results in rain that gives birth to different foods; different vegetables are prospering because of *yajna* (*DRK*, 2008, 110-114; *DD*, 25.5.1984)."

Nation's One Culture and *Indra*

Mi Vashishth taught Lord Ram that a king, who spreads his culture in his nation, owns a pious nation. A king, who wins over the world using his nation's culture, he does 101 *A. Yajna*, and after *yajna* he is attributed with the degree of *Indra*. In my former life, I was fortunate to see such king *Indra*, who did 101 *A. Yajna*. Maharaja Shiva did *A. Yajna*. Here soul also is named *Indra*, because it adopts different shapes, and it has knowledge and science.

When soul learns on *Indra*, then it becomes *Indra* and then soul is termed *Indra* (*DRK*, 2008, 109-110; *DD*, 19.10.1964).

Dynamics of *Karma* (Actions) and True *Yajna* Altar

Lord Ram once asked Mi Vashishth, "Broad actions take a person in religion and narrow actions take that person in sins. Whether a person embraces immovable state or not?" Mi Vashishth told, "Ram! A person always remains in immovable state, because as much natural attributes enter a person, so much that person becomes immovable. As much conscious attributes enter a person, so much that person receives virtues of God, that person adopts the route to salvation." Discussion was going on. In between, an insect was seen crawling there. Lord Ram asked, "What actions this crawling insect did?" Mi Vashishth told, "Since when this universe created, this insect had been attributed by *Indra* for 3 times, but still this is an insect. Action wheel is so special. One, who does 101 *A. Yajna*, becomes *Indra*. After becoming king, those who could not make life waves great entering national scene, receives inferior group. When *udan* takes his soul in the field of actions, then that inferiority, those narrow actions remain with him. Based on that narrowness,

moving ahead such person becomes narrower, resulting insect and crawls on the ground. If during *Indra*, they keep their life *yajna*-based, keep on doing *yajna*, then their *Indra* attribute, instead of getting narrowness, moves upward. Therefore, our life should be *yajna*-based. Lord Ram again asked, "What is true *yajna* altar in the world?" Mi Vashishth replied, "True *yajna* altar in the world is doing *yajna*; physical *yajna* is to be done and this is to be followed by spiritual *yajna*. To adopt *yajna* altar is our duty. Ram! Today you have to go by accepting *yajna* altar. You have to accept rectitude and make the world follower of rectitude. You have to accept altar of '*Ahinsa Parmo Dharma*', where there is no violent person. This will give your nation the welfare, and protect your *yajna* altar, mother and cuture (*DRK*, 2008, 114-116; *DD*, 8.11.1963, 18.4.1977)."

Inquisitive Solutions

Once Lord Ram asked Mi Vashishth, "What this Ved mantra says? I wish to know its fire form voice." Mi Vashishth replied, "This voice is fire that can burn a person, can make a person perplexed, and can inflame and finish the heart and power nerves. Another face of this fire

can make a person shine, and can make *purohit*, yogi and orator. This voice becoming sweet sets up radiance of *Ahinsa Parmo Dharma* in a person. When we keep on reciting then in our recitation the lion listens to Vedic sound because our voice has become sweet that possesses *Ahinsa Parmo Dharma*. A violent animal is accepting our words because Ved is divine knowledge. When voice and divine knowledge co-ordinate, lion gives up violence because violence is not a character of soul. Violence is nature of a person. When we consider that *Ahinsa Parmo Dharma* is inherent character then we understand that this voice is really an extensive fire that can retain in itself of minute fires of others. Once Lord Ram asked, "I want to know religion and non-religion?" Mi Vashishth replied, "Human senses if release as least number of waves so much high will be religion. Such as after marriage, husband-wife desires for the birth of a baby. At that moment, each one of both releases around 100 waves. When a male get attracted to a female and both desire to copulate, then another 100 waves generate from each of them. When they copulate, then 300 waves generate from each of them. In case, a third person looks them in copulation, then 4000 waves generate from each of them. This is called non-

religion. A person has as much pious actions and a positive vision, so much less number of waves will generate. Where less number of waves are generated and there is a tendency to do pious actions, so much high will be religion, and where more waves generate, there is sin (non-religion). When a person prays peacefully to God then soul sphere in human body receives a food, and when a person goes for a blemish, then heart beats of that person increases, indicating that person is moving a path of non-religion (*DRK*, 2008, 116-118; *DDs*, 26.7.1967, 30.4.1980)."

Ethical Codes of Vashishth Ashram

In Mi Vashishth's ashram, *brahmcharies* used to get up early in the morning before Sun rise and start building ethical codes of their life. When *brahmcharies* sat for food then sons of King Dashrath and sons of poor people sat in the same row, and all took same type of food. Food was being purchased from farmers and also grown up by *brahmcharies* in the ashram. Mi Vashishth was *brahmchari* and *Brahmvetta*. Mother Arundhati was also *brahmachari* and preacher on *Brahm*. After study, *brahmcharies* used to go for sleep and Mi Vashishth and Mother Arundhati started discussion on *Brahm*. Arundhati once asked, "How

shall we make these *brahmcharies* able?" Mi Vashishth replied, "Our becoming able is the making of *brahmcharies* able. If our life have not become able, we cannot make *brahmcharies* able." She asked, "What is *Vashishth Mandal*? He replied, "It is Vashishth among its planets, such as *Sumeru* (biggest bead) in a garland. She asked, "What is *Arundhati Mandal*?" He replied, "It has a co-ordination with *Vashishth Mandal* and the shadow of both has co-ordination with navel centre of offspring when the same is in the womb of mother, and their shadow reach *Brahmrandhra*, waves keep on coming such as the rays of Sun." She asked, "How wreath of planets is made?" He replied, "Such as *acharya* makes wreath of *brahmcharies* and by making a wreath of the actions of *brahmcharies* wreathe in the thread of knowledge, similarly there is wreath of planets (*DRK*, 2008, 120-122; *DD*, 13.3.1986)."

Penance of *Mansa Paap* (Intentional Sin) by Mi Vashishth

Once Mi Vashishth was present among *brahmcharies*, who were studying. Mi Vashishth punished Lakshman without any reason. Reason of punishment was in the heart of Mi Vashishth as a *Mansa Paap*, with the effect of

which Lakshman in the study of Vedas did not ascertained of vovel and consonant. Mi Vashishth did *Mansa Paap*, but Lakshman in practical form presented in true form. After many days, he again asked Lakshman to pronounce that lesson, and before this he said, "You did not study this. Lakshman told that I did." When he asked to pronounce, then study of Vedas was with consonants. During night, Mi Vashishth told his wife, "Today my heart got a *Mansa Paap*, what may be its reason? Had you not given me any such food that may have built a *Mansa Paap* in my heart?" Arundhati replied, "No Lord! It is not so. Bad desire in your heart had developed due to poor devotion." Mi Vashishth did penance by a vow of silence for 6 months alongwith pray to God. See, with a vow of silence, keeping voice inward and praying the God results in penance. There is one *Reenita* mantra, by which we should sound the talk of our soul towards God. He made himself great penance after reciting that mantra. After this, sitting among *brahmcharies*, again recited Vedic mantras. He made Lord Ram world leader and set up peace in the world (*DRK*, 2008, 122-123; *DDs*, 24.4.1965, 2.8.1987)."

Education System of Mi Vashishth

At the ashram of Mi Vashishth, in the morning, divine knowledge was communicated and Vedic mantras were chanted. During noon, scientists were taught on practical science. Lord Ram studied there for 30 yrs. Mi Vashishth made 3 parts of the education. In first 10 years, they were taught of behavioral science [words (voice), vow and propriety]. Next 10 years were taught on archery and last 10 years on physical sciences. Arundhati use to teach Lord Ram on ethical science. Ashram of Mi Vashishth had a science lab, where Arundhati and Mi Vashishth used to do research on Earth and taught Lord Ram as how to decide by smelling soil particles that at particular place the taste of soil particles is acrid, sandy or otherwise. Different soil particles have a taste that can be judged by touching soil particles onto front part of tongue. Once Lord Ram, Arundhati, Mi Vashishth alongwith *brahmcharies* went to forest, where Lord Ram by smelling there soil particles told that in this valley that particular mineral is present. After reaching a small distance, they got that mineral. Arundhati asked, “Ram! How did you know it?” Lord Ram replied, “Mother! Ved mantra (*Ghrana bhave vritprihikriti*) tells that this is subject of smell senses. Smell has co-ordination with Earth and Earth contains all minerals. Thus

by using prana as medium, our smell senses can understand the types of minerals." Today I remember that scene when Lord Ram used to touch feet of his guru (Mi Vashishth) and guru bless, "*Ayushman Bhav*! You live long life!" When such blessing is conferred, an affection develops between them. When such affection is there, why not this society become great. Why divine knowledge not come there. My dear Mahanandji, while speaking on modern time, told that today here guru is not respected. When guru disrespects his disciple or disciple disrespects his guru, then these disrespect-filled *sanskar* set in space and results impurity in the world (*DRK*, 2008, 125-128; *DDs*, 19.10.1968, 18.11.1973, 1.8.1987, 3.10.1992).

Deekshant Updesh (Preaching after Education)

Lord Ram completed his education and then Mi Vashishth said, "O Ram! Your schooling has come to an end." There were several other *brahmcharies*, who have to leave schooling; they said, "Lord! Today we are leaving this school. Our education period is over. Now permit us as what to do?" There Mi Vashishth, Arundhati and Mi Vishvamitra were present. Mi Lomash and Kakbhusund also joined them. All five got their seats (*DRK*, 2008, 128).

Preaching by Mother Arundhati

First of all, Mother Arundhati said, “There are only 3 education in the world: knowledge, action and worship. From these 3 education, this world starts from zero to further development. Explanation in Vedas of *Trayee Vidya* (3 education) that enlighten human heart are the same: knowledge, action and worship.” She preached on 3 education as follows:

Knowledge– Arundhati said, “What is knowledge? What you see in this world or what you see by your eyes, to understand that is knowledge. When a person proclaims from his voice supported by truth (radiance of voice possesses a stream named truth), it takes that person to a route of pleasure; this is called knowledge. Such as a person saw a living being and thought that it has prana. When did research on prana then idea comes that there is present fire with prana. Further idea comes that there is water with fire. When did study on water, then soil particles are seen. Looking into soil particles, there is present cosmology. A person viewing so many objects enters into the sea of knowledge. Thus knowledge is

supposed to be a science. After viewing an object, to understand that in depth is called knowledge."

Action– Arundhati said, "What is action? What one has understood through knowledge, one wants to bring that in action. Such as we saw Sun and want to bring Sun into action or know as where and what actions the Sun is doing? But how is Sun and how its rays reach to us and put in action? In the morning, Sun rises, sends light, engages into actions and remains busy till evening. Sun light brings us into actions. Sun rays give ambrosia or coolness to the Moon. Rays from both the Sun and Moon enter the sea, who raises water and clouds send that water to Earth and thus different foods get birth. But we want to bring that in action, do reseach, think, get knowledge and after that try to put in action such as clouds were born." I remember that once *acharya* sent Lord Ram and Vachketu, son of Rishi Goswanbhanu, to seashore and try to bring submarine fire into action. Lord Ram and Vachketu conducted study for 6 months at seashore. After study, they went back to *acharya* and told, "Lord! Such as anger in human body finishes wit, similarly submarine fire retains peace of sea, stability of society and atmosphere's majesty. We could understand this only. A person to set one's life

into action has to reseach and think that what knowledge I have, how to use that knowledge into action? This is such as I wish to bring Yoga into action. Yoga devides into 2 types; one is *Hath Yoga* and another is *Dhyan Yoga* (*Raj Yoga*). How do we decorate prana and how can we make prana to perform? How can we incorporate both *apan* and *udan*? These all transformations come under *Hath Yoga*. To transform moving prana into meditation is called *Dhyan Yoga*. When a person does this, prudence awakes and that person takes one's life into action."

Worship– Arundhati again said, "What is worship? To pray God is above all. We have to worship every object. Worship means how the object is; we express that exactly the same. As is the object, to accept that in the same form is called worship of that object." Such as we wish to worship fire, then we have to accept fire. When we worship fire as spiritual fire, then we reach near God, recite Veda and feel thankful after reaching near God. When we worship the same fire as *Vaishwanar* (the Self) fire, then we make the world our friend. When we worship the same fire as *Garhpathya* fire, then we sanctify the house and schools. What is worship of water? When an ill person if thirsty given water then that person feels

cooling in his throat. Thus accepting water in the same form we use it then this is worship of water. If a person gives happiness to parents, this is called worship of parents. We wish to worship God then we have to hold prana. Here prana is a maxim, we accept that maxim and that can make we meet the God. Arundhati again said, "I gave this minute teaching that you concentrate in knowledge, action and worship, and worship *acharya*. What education *acharya* has filled in you, by accepting that education take your conduct and humanity up; this is called *acharya* worship (*DRK*, 2008, 128-135)."

Preaching by Mi Vashishth

Mi Vashishth said, "There is one word '*Brahmcharishyami*'. '*Brahm*' is name for God and '*chari*' means creation. Thus God is creator, who creates by *chari*. What universe we see, it may be solar system, different galaxies, different planets etc., their source of creation is *chari*. But one, who is converting them in different shapes, is the precept of *manastatv*. You become *Brahmcharishyami*. But untill celibacy is not followed, one can not become *Brahmcharishyami*, and can not reach to the tatality. By embracing *Brahmcharishyami*, you have to

dwell in science, which is also *Brahmcharishyami*. Whatever atomic theory, molecular theory and wave theory are, to understand them is called *chari* formula. *Manastatv* is giving them motion. One who understands 10 different shapes of prana is called *Brahmvarchosi*. One that divides *chari* particles in nature is called *Manastatv*." Mi Vashishth again said, "You have to become scientist, and bring every matter into science. You have to fly from Earth and reach Moon, from Moon to Mercury, from Mercury to Mars, and so on up to *Dhruv Lok*. Becoming *Brahmcharishyami*, you have to take your nation and society to heights because alongwith science, in case your nationalism for the Subject is not beautiful, then this science and your visit to different planets will be useless. Your visit to different planets will be beloved when there will be birth of peace and character in your nation. On the other hand, this will only be an abuse of science and result in your nation into a bloody revolution, thereby putting society in the mouth of fire (*DRK*, 2008, 135-139)."

Ram-Vashishth Discussion

Lord Ram asked, "Whether we should become scientist or nationalist? Mi Vashishth replied, "You have to make

yourself to fit in all shapes, because if there is no Yoga, your life can not become great; if there is no celibacy, you can not make your nation great; if there is no science, you can not move in the nation; and if there is no knowledge, action and worship, you can not give birth to intelligent society." Lord Ram again asked, "Presence of intelligent people is essential in a nation?" Mi Vashishth replied, "In absence of intelligent people, today or tomorrow that nation by becoming a society of troubled and ignorants will finish. Intelligent people make a society great, time to time present rich directions, and king and the Subject together by doing *A. Yajna* make the nation great." Lord Ram again asked, "How Yoga is related to a nation?" Mi Vashishth replied, "Yoga is related to a nation, such as how many *acharya* of Yoga will be there, so much that nation will be healthy, loving and great. If health is not on top and there is disease-prone society then king of that nation will always remain in anxiety. *Acharyas* of Yoga make *brahmcharies* in school to devote in prana-related activities, so that *brahmcharies* may follow of *chari* in self and think of God. Lord Ram again asked, "We did *yajna* in school from childhood till youthfullness, what is meaning of *yajna* after this period?" Mi Vashishth replied, "To

introduce *yajna* methods in home and then put them in action is very essential. When husband-wife do *yajna* at home, it is called worship of *Garhpathya* fire; such *yajna* gives piousness in their hearts. In a nation, such *yajna* gives greatness to the subject. When we offer oblation, *yajna* fire consumes that and then offer it to dieties, who provide rains from time to time and this gives birth to cereals, eatables and minerals. Therefore, king and the Subject should do *yajna*. When an offspring is introduced in the womb of mother, then parents do *yajna* and that offspring comes in the form of baby, who later becoming a scientist looks inside the Earth and acquaints of metals and minerals present there, and thus become prana of the nation." Lord Ram again asked, "What is the meaning of science and visit to different planets? If we make a society great, make a nation full of character and greatness, then what is the need to make atoms and molecules to react?" Mi Vashishth replied, "To make humanism great and keep nation developing, we construct different atoms, molecules and implements. There may be war, a king may attack another king, besides this as per human habit to fly high, a person always remains ready to bring knowledge and science in action. This is because a person always wishes to get to

new knowledge and science, and then being involved in the science wish to meet God (*DRK*, 2008, 139-141; *DD*, 15.9.1984)."

Education at Mi Vishvamitra Ashram

Mi Vashishth and other sages advised Mi Vishvamitra to educate archery to princes of Ayodhya. School meaning imparting physical and mental education followed by spiritual education. In Mi Vishvamitra ashram, *brahmcharies* used to do morning *yajna* and then education was started. Education included collation of atoms and understanding gravity, fire elements and liquid solutions. Mi Vishvamitra practised to 4 princes and *brahmcharies* of archery, and weaponry, and making of weapons and their use. He gave education on archery for 4 yrs. Then Mi Vishvamitra went to Mi Vashishth and told, "I have given education of archery to 71 *brahmcharies*." Mi Vashishth asked, "After sometime, you take their examination. Tell me what education have been imparted to 4 sons of Ayodhya king." Mi Vishvamitra told, "Ram-Lakshman have completed education of archery, whereas Bharat-Shatrughan have specialised in obeying others and in *Brahm* education. Bharat has specialised in renunciation

and to keep up nation's administration, but he is unfit for battle. Shatrughan has specialised in mapping soil." Brahmchariji said, "I remember that period when Ram, Lakshman, Bharat and Shatrughan studied all forms of education in Mi Vishvamitra ashram. During study, sometimes they were involved in atomic science, sometimes in molecular science; they were getting education in almost all sciences. I am fortunate to view that all." In Mi Vishvamitra ashram, at the end of every year, *brahmcharies* have to appear in examination and this was folloed by *Deekshant Updesh* (*DRK*, 2008, 144-145; *DD*, 20.2.1992).

Deekshant Updesh

Once Mi Vishvamitra requested rishis present at his ashram to give *Deekshant Updesh* to *brahmcharies*. First of all, he requested Mother Arundhati, who said, "*Brahmcharies*! Your thinking should be pious. When thinking of a *brahmchari* becomes great, then the soul sends out spititual thoughts incessantly and the same thoughts set up base for future life. We should make our humanism great and become devotee by winning over our thoughts. Similarly, you got education on weaponry from

Mi Vishvamitra, who had been a king, a devotee, an arrogant and now a *Brahmvetta*. By using *yajna* as medium, you have developed *Ahilya Kritibha Yantra* (a scientific instrument), which can provide information as which mineral is present underneath the soil, besides measuring depth of that mineral inside soil. Water is being powered by Sun and ambrosia forming energy is obtained from Moon; all such energy dwells in the form of light. Your next show is making of weaponry. For certain weapons that are not available on this Earth you have to go to other planets, study science and instruments there and then return to Earth. Our school should possess such a rich science, so that scientists of our nation can travel different planets. I have studied *Arundhati Mandal*; therefore, I am named Arundhati. Currents from *Arundhati Mandal* reach Earth, then enter the womb of Earth, fall as its shadow on gold atoms there, and provide currents of subsistence. The shadow of *Arundhati Mandal* when reaches Moon, it gives birth to golden currents in Moon light. When this light reaches Mars, then scientists there make the atoms known. This *Arundhati Mandal* is so peculier that when its shadow reaches the womb of mother, it sets up mind in the offspring there. This is because in the short mind of a child

there is a '*Vritika Arunketu*' nerve that co-ordinates currents from *Arundhati Mandal* and thus child receives that special mind." Arundhati further said, "You control over your 10 senses and becoming scientist make weapons, and then practice with those weapons, so that Ayodhya nation excels and sends currents of piousness on this Earth. You look into soul and God, and then enter into spiritual science. While living in nature, understand mind, then enter into prana and then becoming receptive to heart, join heart with heart and then know the God." Thus Arundhati concluded her teaching. Mi Vishvamitra said, "*Brahmcharies*! Your last leg is spiritual science. Your natural science is great and this is base for spiritual science. First of all, you become scientist and do research on atom-molecule." In Mi Vishvamitra ashram, different instruments were made and entering into vehicles, they flew high (*DRK*, 2008, 145-150; *DDs*, 26.9.1990, 21.2.1991).

Education at Mi Bhradwaj Ashram

Lord Ram, Lakshman, Brahmchari Suketa etc. studied at the science lab of Mi Bhradwaj. Once Brahmchari Suketa, Kajlivesh and Rohiniketu aboard an aircraft and flew from Earth, reached Moon in 2½ *ghadi* (unit of time),

from Moon reached Mars in 2½ *ghadi*, and after visiting 72 planets reached back to the lab of Mi Bhradwaj. This science remained not only in brains of our rishis but in actions also. This remained as the wealth of a nation because science is wealth of a nation. Brahmchari Suketa told Lord Ram, "Our lab has such an instrument that if a person died before 100 yrs and a drop of blood of that person is obtained, and then by putting that drop of blood in that instrument, we can talk with that person in video form." Mi Bhradwaj authenticated this and said, "One drop of blood contains that much atoms, which can develop an offspring in the womb of a mother." Ved mantra tells that different pictures dwell in space. Every word is brought in picture form. When video alongwith words are viewed in picture form, then life of a person becomes *Satoguni*, and nation of that person becomes strong. If in the same science, these videos show vulgarity then nation of such king becomes hell. At science lab of Mi Bhradwaj, there was an instrument, in which atoms from different planets alongwith the rays of Sun could be viewed as waves in waving form. Mi Bhradwaj also made an instrument, in which '*Swaha*' could set on the fire from *yajna*, and it could be viewed as a chariot of *yajnashala*

setting on the currents of fire from *yajna* and then reaching *Dyu Lok* (heaven). Mi Bhradwaj also made an instrument, *Shabdawali Ketu bhumak*, which could receive from *Dyu Lok* the words present there from lakhs of years of any person. Mechanism of such instrument is similar to the system made by God in human body, wherein *sanskar* of crores of birth of that human are present. *Sanskars* are present in the mind of a human being and can be surveyed in the light of soul. Scientists in labs of Mi Bhradwaj used to fly to different planets. I remember in *Treta* period, Brahmchari Suketa, Rohiniketu and Kabandhi were present in the lab of Mi Bhradwaj, wherein King Ravan family (Ravan, Kumbhkaran, Meghnad etc.) studied science (*DRK*, 2008, 177-180; *DDs*, 12.4.1971, 24.8.1971, 6.5.1976, 22.2.1980, 31.7.1987).

Science of Lakshman-Rekha

Once Mi Bharadwaj alongwith his disciples reached Mi Vishvamitra ashram, where Mi Vashishth was also present. Mi Bharadwaj asked Mi Vashishth, “Have you imparted education on weapons to Ram-Lakshman and other *brahmcharies*? How Ram has performed?” Mi Vashishth replied, “Ram-Lakshman have completed because they are

genius in weaponary. I described on '*Somtitee*' named line, which in Veda is present as a mantra (*Sommbrihi vritm rata swaha vetu sambhav brehe wachm pravanam agnam brahe reta aswati*). Ram-Lakshman had understood this very well. This is studied in your school also. At one time, this line was studied at the place of Shikamketu Muni. This line has such a speciality that once this line is set up in the form of periphery, then a person living inside this periphery becomes safe, and if somebody from outside comes near this line with ill will, gets reduced to ashes. I have described such '*Somtitee*' line. Lakshman had understood it completely. Shatrughan did not think over that. Bharat gave it up thinking tough to understand. Other *brahmcharies* also neglected it. Ram had completely understood the weapons, *Varunastra, Aganyatra* and *Brahmastra* (*DRK*, 2008, 151)."

3.4 *Dhanuryag* and *Ahilya* Revival

Ram-Lakshman for *Dhanuryag*

Once in a meeting comprising of *Brahmvettas*, *Brahm* enquirers and rajrishis (plural of rajrishi) from different nations at Mi Vashishth ashram, it was observed that the society has adopted to traditionalism and hence decided that it should be stopped, because traditionalism breeds luxury in the life of a person. Luxury in human life accelerates traditionalism that generates violent fire, which should be stopped. Mi Vashishth advised Mi Vishvamitra to go to Ayodhya to finish traditionalism in the soul and life of princes there. Mi Vishvamitra reached Ayodhya, and said, "I have set my life such as the empire of God, where God is present but He is aloof. I have given up my home and nation, became ascetic and have been conferred the title of *Brahmvetta*. Now I have come to take Ram-Lakshman, and again I am going to organise a *Dhanuryag* to finish demon tendency. I organised one *Dhanuryag* during their childhood under the orders of Mi Vashishth and other sages. Now I wish to organise a *Dhanuryag* for the well-off of the nation." At this, Maharaja Dashrath replied, "I am blessed with 4 sons at the old age, and I

love Ram-Lakshman very much. You wish to take them but my soul does not permit." Mother Kaushalya asked, "Why are you in attachment? I gave birth to my son for this day. If even today Ram cannot take *yajna* tradition to heights and not take *yajna* to its completion then it is shame to my womb." King replied, "I am in attachment because they are adolescent, who if go to forest will face manyfold troubles." Kaushalya again said, "You know, attachment of princes means death of a nation. This is because when a king gets into attachment, then it becomes destruction of that king and bad luck for nation. As rishis by controlling senses live an ascetic life, similarly princes should have control on senses. Hand over both children to rishi." At that time Mi Vishvamitra said to king, "You are *Kshatriya*, don't you feel shame by expressing these words? What protection you can give to this nation, when you cannot educate these sons." When rishi spoke so, king bowed and said, "Lord! You take, they are your sons." Then Kaushalya told to Ram-Lakshman, "Go, serve the rishi, because serving rishis is cherishing of celibacy. Your duty is to protect religion and humanity. To accept a word from the mouth of a rishi that is kneaded with true religion and humanity is obeying and serving of a rishi."

Ram-Lakshman both touched feet of parents and said, "This is our custom! We have accepted written ideas of our Grandfather Maharaja Dileep, who was a great devotee and in fiercy forests he safeguarded Nandini cow. We becoming devotee alongwith rishi will certainly obey him." Bramchariji said, "One mother is such who makes her son dwell with a devotee. This ideal is before us. O Man! You become devotee. Without devotion, this nation, society and humanity can never rise high (*DRK*, 2008, 142, 168-171; *DDs*, 23.8.1969, 27.10.1973, 7.3.1979, 4.8.1987)."

Dhanuryag

Mi Vishvamitra took duo (Ram-Lakshman) to the place of *yajnashala* for *Dhanuryag* and duo were set there for the safeguard of *Dhanuryag* that continued for 6 months. At the conclusion of *yajna*, Mi Vishvamitra alongwith Ram-Lakshman went to the ashram of Mi Bharadwaj. There Mi Bharadwaj said, "Ram-Lakshman! You become so strong in *Dhanuryag* that you finish traditionalism and spread oneness." Duo accepted this and stayed there for 6 months. They were part in making of *Varunastra* (a weapon) and also another instrument, by which it can be found out that what atoms and minerals

are available at which distance underneath the soil. Mi Bharadwaj said, "In my childhood, my Hon'ble Guru (Mi Tatv Muni) taught me this all. I was introduced to such science in my celibacy. I visited different planets in self made aircrafts, and now present with you for sharing that knowledge. See, this aircraft fly from Earth and reach Moon, from Moon to Mercury, from Mercury to Venus, from Venus to Mars, and so on and finally reach Rohini and then come back from where it started. In *Indreshwar Yantra* (an instrument), we can take part in war while flying." During that period, King Ravan reached Mi Bharadwaj ashram and asked, "What is being constructed here?" Mi Bharadwaj replied, "This is research on science. *Dhanuryag* also is research on science. Whatever research on science had been there in Lanka that research is great. Science is not wealth of anybody. Scientist is not wealth of any nation, and being impartial does research on any matter and gives that a concrete shape. For that purpose, Ram-Lakshman alongwith Mi Vishvamitra came here and got some clarifications on *Dhanuryag*." They stayed at Mi Bharadwaj ashram for 6 months and learnt on a number of instrments. Also, they participated in making a number of instrments there. *Dhanuryag* is one that was done by Mi

Vishvamitra and safeguarded by Ram-Lakshman. This is because safeguard can be provided by a person, who is impartial and becoming faithful can sacrifice one's life for the progress of society (*DRK*, 2008, 171-173; *DDs*, 1 & 9.10.1981)."

Ahilya Kritibha Yantra and *Ahilya* Revival

I remember that period when Mi Bharadwaj, Mi Vashishth etc. decided to make Lord Ram a great scientist. This was because the nation ruled by King Ravan was large and lacked character. Mi Vishvamitra vowed to impart archery to Lord Ram. Mi Bharadwaj told to give Ram whatever matter was there and all scientific instruments with him. Lord Ram remained in the science lab of Mi Bharadwaj, where he learnt on a number of instruments. Lord Ram, Brahmchari Suketa, Shabri and Gargepathya made an instrument, *Ahilya Kritibha Yantra*, which could inform on *Ahilya* (In Vedic literature, *Ahilya* is name for Earth which has co-ordination with smell senses). This instrument had a speciality in providing information as which mineral is present underneath the soil at a depth of about 10 *yojan* (160 miles). Lord Ram understood that instrument and thus became saviour of *Ahilya* or revival of

Ahilya means he transformed stony *Ahilya* into human *Ahilya* meaning that he examind barren soil scientifically and made that cultivable to grow cereals (*DRK*, 2008, 174-175; *RR*, 2008, 8, 72-74; *DDs*, 15.2.1974, 1.10.1981).

Role of *Rishis* in finishing Traditionalism

Mi Vashishth, Mi Vishvamitra and Mi Bharadwaj, who were *Brahmvettas* and dwelt in science, worked for the upliftment of nation. Mi Bharadwaj said to Mi Vishvamitra, “Now time has come, take Ram-Lakshman for 4 yrs to show them periphery of Ayodhya nation and find out if there is any person destroying Ayodhya. You become guru and they will accompany you as disciple.” Mi Vishvamitra replied, “When I went to King Dashrath for *Dhanuryag*, then he was in attachment because these infants got birth after a great difficulty. Mi Vashishth said, “Does he received your talk?” Mi Vishvamitra replied, “King is in attachment, queens are also in attachment but king has more attachment.” Mi Vashishth said, “On one side there is nation, on the other king’s attachment. For a king, protection of people of a nation and protection of a nation from criminals are above as compared to attachment. You go and bring both princes.” When tyranny Ravan

continued to humiliate rishis, then Mi Bharadwaj asked Lord Ram, "Whatever weapons are with me, you take and use them to finish tyrant Ravan. I heard that at present the nation of Ravan is in the grip of traditionalism. Such nation becomes selfish, and because of selfishness such nation can attack. Ayodhya may be attacked. When in a nation, the king is not liked, traditionalism prospers there. Such traditionalism weakens society and people, and sets up bloody revolution. Such king being in selfishness cannot think of good or bad." I remember what efforts were put in by great people in making the nation. Traditionalism gets finished in that period, when a person turns over to sacrifice and devotion. Ram-Lakshman went ahead after getting education at Mi Bharadwaj ashram, where use of weapons made through *yajna*, visit in space using aircrafts and understanding video science forms of education were available. I remember that Mi Bharadwaj imparted them higher education. Rishis described that King Ravan may attack other nations and spread traditionalism. Therefore, rishis transformed Ram-Lakshman for *Dhanuryag*. Ram-Lakshman again went in the same forest, continued *Gomedh Yajna*, and went round the entire nation to ascertain as there is any bad

character, who was then taught to be right. Mi Vishvamitra taught them weaponry, *Dhanuryag* and learning, and when they became expert, he said, "Now you go and spread your knowledge of weaponry." This resulted in finishing misrule of Ravan, which has engulfed almost entire Earth. Meghnad, son of Ravan, was king of Tripuri, which he won from *Indra*. Narayantak, son of Ravan, was king of Saundhuk, which is now named Russia. Ahiravan was king of Patalpuri, which is now named America. The great and sacrificing Lord Ram contracted empire of Ravan and spread his culture (*DRK*, 2008, 151-152, 181-183; *DDs*, 6.3.1961, 6.3.1969, 23.2.1971, 9.10.1981).

Part 4: Ram during Exile

4.1 Exile

Proclamation of *Rajyabhishek* (Coronation)

Once King Dashrath went to Mi Vashishth and said, “Lord! I have entered my 4th stage of life, i e *sanyas*. I wish to hand over reigns of nation to my eldest son.” Before this, in a meeting of rishis at Ayodhya, it was decided that Ram has to go forests and finish tyrants. Mi Vashishth replied, “We shall think it over and reply you tomorrow.” Mi Vashishth called Mother Arundhati and *brahmcharies*, and said, “I wish for the coronation of Ram, because Dashrath desires so.” They replied, “This is agreeable but think whether decision of *Brahmvettas* is above or that of royal assembly.” Mi Vashishth said, “In my view, decision of *Brahmvettas* is above, because their ideas are based on devotion and duly experienced. So, in case *Brahmvettas* desire, Ram should go to forests (*DRK*, 2008, 187-188).”

Exile

Kaikeyi’s Wish for Exile of Ram

Mi Vashishth, on very next day proclaimed in royal house that Ram should be coronated. Next day,

coronation was to begin, Ayodhya was in jubilation. The same night, Abhretu rishi, disciple of Mi Vashishth, reached the house of Manthra (Chief in Detective Department of Ayodhya nation) and handed over a letter to her, who gave this letter to Kaikeyi. When Kaikeyi read that letter, she started opposing coronation of Ram. Mi Valmiki said that during midnight Kaikeyi went to *Kopbhawan* (A chamber where a person retires when angry; sulking chamber). When King Dashrath came to know that Kaikeyi had gone to *Kopbhawan*, he went there. It was midnight, he asked, "What is your desire?" She replied, "Lord! I wish that Ram should go to forests." King said, "What has happened to you? You loved Ram so much. Such speaking is not beautiful for you, since you are affectionate mother of Ram." She replied, "When there is feeling of duty, affection ends up. My inherent wish is that Ram should go to forests and my son should be incumbent there." Why this was said? This was because king and rishi were known that the coronation was being carried forward without proclamation. Bharat and Shatrughan were not aware of Ram's coronation, because both of them were studying philosophy, science and weaponry in Himalayas. Lakshman also was not aware much as he was with Mi

Sudhanwaketu for learning archery. Kaikeyi said, "Without information you were giving kingdom to Ram. Now my wish is that give Ram forests." King got perplexed and said, "You don't do this. In policy, there should not be impropriety. In pleasure, there should not be distress." Then she said, "Never Lord! No coronation, will be forest and for 14 yrs. I have 2 promises. When you had war with King Krishnadit and you also announced war against Kuber, then chariot axle broke into 2 parts and I used my arms as axle, then you made 2 promises. Now you grant those 2 promises. Maharaja Ravan kept Kaushalya among weapons in a fort, built on an island in the middle of sea. So you when returning with me after defeating Kuber, reached to the fort in sea and brought that instrument, in which Kaushalya was kept imprisoned. On reaching Ayodhya, Dashrath married with Kaushalya, this you may remember. Today I have my 2 promises, which you have to grant. Today I want to give forest to Ram, and not majesty to Ram." When she announced this in midnight, king became silent (*DRK*, 2008, 188-190; *DD*, 2008, 23.4.1977).

Lord Ram came to know that Mother Kaikeyi want me to go forests. He was a devotee and thus had devotion;

some in the womb of mother, some in the lullby of mother, some with *acharya*, some in the ashram of Mi Vishvamitra, and some in the ashram of Mi Bharadwaj. At Mi Bharadwaj ashram, when he was associated with the group in making *Ahilya Kritibha Yantra*, he vowed there to safeguard great personage by using weapons. When Lord Ram came to know that Kaikeyi want me to go forests, during that midnight, he reached in *Kopbhawan* and touched feet of Kaikeyi. She said, "Thanks son! I wish you go forests for 14 yrs." Lord Ram replied, "This is my wish that I have to obey my mothers. Mother! Your heart has some different feeling, and externally different! I certainly will go to forests. Mother! What affection your heart has, I know that, but there seems some compulsion that you are speaking me to go forests. I am going to forests." He touched feet of mother and removed royal dress from him. Kaikeyi had letter written by Mi Bharadwaj, wherein it was writted that national character need be protected, science need be protected, Veda need be protected, society is to be made pious, therefore, Ram should not be here in nation building as a king. Kaikeyi and Kaushalya studied 4 Vedas and were learned women. Rishis educated Ram and made him a great person.

Kaikeyi said to Ram, “You go to fiercy forests. Father is to die today or tomorrow, but when lakhs of people will call for protection, they need be protected and their prana be safeguarded. Nation should progress.” Mi Valmiki said, “Lord Ram when got forest, there was no fault of Kaikeyi, no fault of Dashrath, but it was permission of rishis.” During childhood of Lord Ram, Mi Vashishth said, “This Ravan, who has become tyrant, who has created lawlessness, you have to win over him and spread culture (*DRK*, 2008, 190-192; *DDs*, 2008, 6.3.1969, 23.4.1977).”

Parents’ Permission

Ram went to father and said, “To obey mother is my duty. Why you keep me away from duty? Why are you sad and in attachment? Mother’s heart is more polite, but your heart has become so much polite that I am unable to understand. You don’t think that Ram is son of Kaushalya, think that I am son of Kaikeyi. In case, I have got birth from the womb of Kaikeyi, even then she might compelled me to go forests. Today also she is my affectionate mother. For Kaikeyi, I have no second thought.” Lord Ram said, “You don’t remain in attachment. If I obey great personage, then my life has

some utility, and if I disobey great personage, then my life is useless. For me, mother is great, and then you and rishis." King embraced Ram and said, "My heart don't wish that you go forests. I wish that you rule nation." Lord Ram was a great soul living alike. During difficult perion, if a person does not accept difficulties, and during delights, a person does not become so happy, such person is really great. So, a person should go in devotion that gives toughness. Mi Vashishth told something to Mother Kaushalya and then went to his ashram. When day was setting in and the Sun started rising, Lord Ram went to Mother Kaushalya and touched her feet. She was very happy because she didn't want that Ram should live in royal atmosphere. She knew, "King Dashrath lost Vedic customs for his selfishness. My husband went for 3 marriages for his selfishness and this is against Vedic customs." Kaushalya was very happy and asked, "Ram! Are you going forests?" Lord Ram replied, "Yes Mother! Permit me." She said, "Thanks Son! Go, you obey mother for 14 yrs. For this day, I gave you lullby. When you were growing in my womb, Mi Shringi told me not to take royal food. By doing labour, I tried to feed me. Food should be devotion-based. By such food, I made you to

prosper. This day is very beautiful for me. Today my son is free from sorrow, and is happy and alike." Mother is not weeping, and she said, "King is in attachment and he is about to die. I have no attachment, you go to forests. In fiercy forests, you have to take society to heights. For this, I gave you birth." Saying so, she permitted Ram. See, Kaikeyi's permission was not full of hatred. Kaushalya's feelings were pious. When mothers have such views, then there comes heaven, and same views when go up, they in flying leaving heart set the road to salvation. Rishis asked Kaushalya as why she is permitting Ram. She replied, "I gave him birth. Actually, creator is God, I have given him idea. By such ideas, I wish to make my life meaningful (*DRK*, 2008, 192-195; *DDs*, 23.4.1977, 25.3.1986)."

Seeta and Lakshman Will

Seeta said, "Mother! Permit me. I wish to remain in the service of Ram. A wife is from husband or from God, such as consciousness of soul is from God, similarly working proficiency of wife is from her husband." Kaushalya said, "I don't wish to take you in trouble. You wish, you can live in forest, then you go, live in forest with your husband and serve and obey him. You also live in

celibacy." Now Lakshman also expressed similarly (*DRK*, 2008, 195; *DD*, 23.4.1977).

Visit to Forests

Ram-Lakshman-Seeta gave up royal dress, put on saffron cloths and abondoned Ayodhya. They had a determination of 14 yrs to live in forests. Lord Ram abondoned nation to obey parents and said that I have no right to rule. My mother has given me forest for devotion. I have to lead a life of devotee. I remember that period when Lord Ram stayed in fiercy forests, and use to conduct morning *yajna* and diety worship (*DRK*, 2008, 196, 200, 205; *DDs*, 23.4.1977 4.5.1980).

Seeta's Request to Lion

In forest, night set in. Both Ram-Lakshman were asleep. Mother Seeta was not sleeping. There a lion was coming towards them. Seeta said, "Lion is coming. If I awaken Ram, this is sin because I am his wife. I have no right to awaken my husband because he is adorable. In case, I awaken Lakshman, he is like my son. Rishis say that awakening a person in deep sleep is a sin. Now either I commit a sin or become food of lion, because lion may kill

all. Lion is king of forests." She prayed God and said, "Lion! This I know that we are in forest, which belongs to you. But this is not your duty that guests come to your house and you make food of them; this is not lionness. Rishis guidance is to serve guests. Lion! I have met you in many earlier births. You had been studying in rishi ashrams of philosophy and Ved mantra." I remember that Seeta's hearty prayer in coordination with the senses and mind, touched and effected heart of the lion. Mi Valmiki said that lion left that route and adopted different route. Such mind feelings, such pure heart pains, make this world and living beings great. Lion adopted different route. Seeta retired to rest happily. In the morning, all awakened, finished morning activities, organised *yajna* and diety worship, and then left that place (*DRK*, 2008, 201-202; *DD*, 23.4.1977).

Effect of consuming Polluted Food by Seeta

Once Mother Seeta told Lord Ram to not organise *yajna*. Lord Ram replied, "These words are not pretty from your mouth, which also is like a *yajna* altar and expressing such impure words is not pretty. We should go for *yajna*. It is *yajna* that makes a person's mind pious. We can win

over this world by *yajna* only. When Lord Ram said so, Seeta got ashamed. Lakshman asked, "Why mother is expressing so? What is its root cause?" Then they found out that once they got food from royal house of Maharaja Nishad. That food belonged to such houses, where no *yajna* was conducted. Those ideas entered the heart of Seeta. Effect of that food was so strong on mind that impure ideas got birth. Then, Lakshman said, "Such food should not be consumed. O Nishad! Wherefrom did you get this food?" Nishad replied, "This food I got from a house of goldsmith. That food polluted mind. There is no fault of mine. Royal house got such food and that food I presented." When Seeta came to know of this, she abstained food for 5 days and remained only on water, and on 6th day her mind got purified (*DRK*, 2008, 202-203; *DD*, 16.10.1971).

Visit to Atri-Anusuya Ashram

Lord Ram made programme to kill tyrants. He reached ashram of Mi Atri, where he was educated for duty by Mi Lomash, Mi Atri and Mother Anusuya. Mi Atri gave him a weapon and said, "This weapon that I made in my lab has a speciality that it can kill 1,52,000 armies." Lord Ram felt

presence of violent atoms in the ashram of Mi Atri and asked, "Lord! What is this? You are great person. Why these violent atoms wandering here?" Mi Atri replied, "These atoms came when Ravan-related Mareech and his army lived here. Army was violent and hence violent atoms are wandering here." Lord Ram asked, "Such atoms are here, how your mind get purified?" Mi Atri replied, "I do *Sankalp Pranayam* (Determination *Pranayam*) and am alive because of determination." Lord Ram did same *Pranayam* and his seat got purified. I remember that Mi Atri and Lord Ram lived there for 1 yr, they accepted atoms from atmosphere via *Pranayam*, left atoms into atmosphere via *Pranayam*; they did not take solid food and thus remained in devotion for 1 yr. A person's duty is to adopt a number of Yogic activities. I remember that time when Anusuya and Mi Atri used to undergo research. It may be day or night, their *yajna* of thoughts had continuity. This is because when we do *yajna*, then its fragrance alongwith fragrance of the importance of thoughts getting multiplied manyfold makes house and atmosphere pious. We have 15 types of *yajna* and 84 types of *yajnashalas*. Construction of *yajnashala* is similar as reacting atoms by a scientist in making products, such as

for environmental protection, scientist sets reactions to finish poison in air and spread fragrance (*DRK*, 2008, 205-207; *DDs*, 18.3.1972, 23.4.1977, 2.5.1980).

Gaytri, Devotion of Voice and Forehead Kiss Science

Mi Atri and Mother Anusuya used to imitate in the morning of *Gaytri*, which creates universe. We live in *Gaytri* and *Gaytri* accumulates this universe. I remember that Mi Atri and Anusuya used to remain in devotion in fiercy forests. Never tell a lie and keep pious environment in their school. Once during midnight Mi Atri chanted from Rigved and this resulted in rain. Anusuya was such a special learned woman that when she sang a song, a row of lighted lamps got wakeful; this is devotion of voice. When *apan*, *udan* and prana unite, it gives one voice as Moon and another as Sun. Moon gives cooling and Sun heat. When expresses with voice then *apan* unites with prana. After union, when a song is sung, this excites heart because of sperm that are made in the womb of a mother. This spermatic excitement results in a row of lighted lamps. Vedic custom tells that when daughter leaves house, then parents' duty is that from their Moon and Sun voices, they should kiss her forehead. It means that how long our

prana is there, till then we shall keep your brain fly high. This is because prana is such that one abandones a number of atoms from one's heart onto forehead of the person, who is kissed. This is a symbol of feelings and culture (*DRK*, 2008, 207-209; *DDs*, 18.10.1964, 23.2.1977).

Anusuya's Education to Seeta

Mi Atri and Mother Anusuya were researchers and called specialist in atomic science. Anusuya preached Seeta as, "Daughter! Till you are living in forests, live like a forester and not like a householder enjoying pleasure. In forests, you have not to go away from God; getting away from God is becoming householder. Forester becoming householder destroys a person." When Lord Ram desired to leave ashram, then Mi Atri and Anusuya gave him a weapon (*Varunashtra*) that when left in space starts raining water and finishes all forms of fire and fire arms. During Ram-Ravan war, Meghnad left in space a weapon that produced fire killing *vaanar* (a wild tribe in India) army. At that time, Ram left in space *Varunashtra* that produced rain of water, resulting in containing that fire and protecting *vaanar* army (*DRK*, 2008, 209-210; *DD*, 23.4.1977).

Visit to Shabri Ashram

Shabri, daughter of Mi Kurtuk, was a science student with Mi Bharadwaj. She was part in making an instrument, which if receives a drop of blood of a person, could show picture of that person. Mi Bharadwaj handed over entire science instruments made at his lab to Shabri saying that when Lord Ram will come to you, hand over these instruments to him. Shabri was highly poor and devotee of Lord Ram. In Shabri ashram, Lord Ram reached, and touched her feet calling her mother. She gave Lord Ram the fruits after tasting sweet and then he consumed those fruits. She offered Lord Ram all knowledge, science and instruments avaible with her. Shabri was called *Bheelni* (a wild tribe in India) because by moving away from Mi Bharadwaj's ashram and entering into Ayodhya she used to work as *Shudra* to keep watch on every object as detective, wherein she became a symbol of intelligence and dutyfullness. I remember Mi Bharadwaj and Shikamketu Udyalak made an instrument, *Brahmvritiketu*, which through Shabri was given to Lord Ram, who used that in the war against Ravan. That instrument was such an atomic weapon that when it could be left in space during

Sun rays, the fire from that instrument could finish nation after nation (*DRK*, 2008, 210-213; *DDs*, 3.4.1962, 13.12.1986, 23.9.1988).

Visit to Panchvati Ashram

When Lord Ram reached Panchvati, there Rishi Sudarshan asked, "Lord! You are present at a place, where tyrant Ravan can attack you. How can you protect from such attack?" Lord Ram replied, "I have character and truth. Using my true knowledge, I can fight out Ravan." Mi Bharadwaj had given all instruments/weapons to Lord Ram, who fitted them in Panchvati. Such devotion of a person makes rishis-mahrishis his life companion (*DRK*, 2008, 213-214; *DD*, 29.7.1973).

King and Nationalism

At Panchvati, kings from different nations came, and rishis there welcomed them. When Lord Ram asked reason of their visit, kings said, "Lord! We wish to know as who is king?" Lord Ram replied, "Nation is of 2 types: one, where king is born from the womb of mother; and another, where king is elected by the Subject. King is one, who in the morning gives up bed, and after finishing morning

activities followed by pray to God, takes to duties. He should be Yogi and keep his thoughts secret. He should be selfless like prana. A nation with such a king is error-free and touches heights in religion and humanism. Therefore, we as king keep on praying God and do nation's duty. Nation is not to gather others wealth. The duty of king is to keep humanism, rishism and nation's grandour as such. In a nation, intelligentia need protection. Where science is at top and rightly used, such nation and its king are pious. In a nation, there should be one religion and no traditionalism." Kings wanted to know whether science is a must in a nation." Lord Ram replied, "Not must but should be there and rightly used. Science should not become proud of a nation. Misuse of science destroys grandour of a nation (*DRK*, 2008, 214-216)."

Lomash - Kakbhusund Discussion on Prana

Mi Lomash and Mi Kakbhusund reached Panchvati at Lord Ram ashram. There inquisitive persons wanted to know on prana. Mi Kakbhusund said, "Prana is present everywhere in the world. It is present in your voice also." Lord Ram and rishis concluded that a person keeps prana into *apan*, *apan* into *saman*, *saman* into *vyan,* then *vyan*

into *udan*. How long you will go with prana as a friend, then *apan* enters into prana, prana into *vyan* and *vyan* into *devdutt*. Thus description is available on the grandour of prana so that, I want to do *Pranayama*. At Panchvati, Lord Ram, on every morning after leaving bed, used to do *Pranayama* and *Yajna*. He was well versed on prana. Lord Ram in the morning used to pray God selflessly as, "Lord! How great and pious You are. You sit in strength and splendour. You are a great friend." He told kings, "A king should do *Pranayama*, because prana is a friend. Prana that is filled with special splendour, takes a person to salvation." Lord Ram always remained obedient. He used to meditate on God during nights even in fiercy forests, where lions roar (*DRK*, 2008, 217-219).

Ram playing with Lions and Snakes

I remember the life of Lord Ram. On every morning, he used to conduct *Yajna* at Panchvati. Once Lord Ram was on morning walk and there he started playing with lion. He said, "You get into violence. How great you are?" He used to play with lion as pastime. Also, he used to play with snakes. We in our life have to remain in *Ahinsa Parmo Dharma*, and study and preach on feralessness. At

Ram ashram, different rishis used to study and preach Veda. This is because one who feeds on Veda does *Pranayama*, and by performing *Pranayama* reaches to one's friend (God). Once in the morning a lion came and Mother Seeta said, "Lord! Lion has come" Lord Ram told, "It might be some lover, some living being might have come to salutation." When Lord Ram reached near then lion started expressing in his voice. When lion reached there, Lord Ram was studying Vedas. Voice of that study was received by lion. Lord Ram became very happy, fell in love with lion, and said, "Lion! This is your nation. We are happy that we are roaming in your nation. You are living being, we are living beings, and all living beings should love one another." Ved voice was being aired. Violent animals also were coming to listen to that voice, get converted into non-violence, and thus taking their lives to heights (*DRK*, 2008, 219-221).

Arrival of Maharaja Ashvapati

Once Maharaja Ashvapati came to meet Lord Ram, and asked, "I feel my nation is going to face a revolution. What should I do?" Lord Ram told, "Try to bring in love, because in a nation where the Subject become

revolutionary, king is responsible. You check where are you wrong?" Ashvapati replied, "I do morning *Yajna*. I do agriculture. Along with scientists, instruments are made. But I wish to know from you that what this game is going on against me?" Lord Ram told, "Educate and preach the subject saying that you are their master and their duty is to serve their master. Service means national activities should be done based on rules and guidelines of the nation." Lord Ram further asked, "What divine knowledge and moral education you impart to the Subject? " Ashvapati replied, "I do not give any divine knowledge and moral education to the subject." Lord Ram told, "Go, provide moral education to the Subject. Set the Subject in splendour of intellect and you become selfless." Ashvapati accepted but said that if the Subject do not accept his views then what to do? Lord Ram told, "When your son disobeys you, then you try to disown him. Among the Subject, you give up your nation, become *Brahmvetta* and go to forests for devotion (*DRK*, 2008, 219-221)."

Ram with King Subahu

Once King Subahu came to meet Lord Ram at Panchvati and said, "I fill my belly by doing agriculture.

But I am unable to finish the desire of wealth collection among the Subject. This is because such desire lies in me and the same desire is that of the Subject. When the desire of wealth collection comes among the Subject, then I feel that bloody revolution will set up. In my nation, there are different traditions in the name of God. I wish to make my nation great." Lord Ram told, "Your nation should possess cult of Vedas. First of all, in your nation, different traditions in the name of religion and God should end up. This is because such system will direct your nation towards bloody revolution. Our rishis have set up a 5-point system on God for the nation, the Subject and the society. Such system includes that every morning in every house, husband-wife should meditate on God. After that, there should be diety worship. Every house should sound Ved voice and do *Yajna*. There should be respect to guests. Every guest should be welcomed by offering food. In the nation, every house, husband-wife, and children should be wedded with this 5-point system. Meditation of God mostly be done. When find time, do study, observe celibacy and become *Brahmvarchosi*. Brahman type actions should be there. Regarding desire of wealth collection among the Subject, king should give up his such desire.

When king does so, meditates on God, does *yajna* and welcomes guests, meaning that your heart should be filled with spledour of a good company. Similarly, nation should devote in guests welcome. When king gives up desire of wealth collection, nation also gives up. A person, who lives under the shade of a tree, suppose he is a king and desires not to gather wealth. A king, who does agriculture, and lives on what cereal he gets. Another king, who lives on different food, such food is root of sins. We should take pious food. When king becomes of this type then desire of weath collection among the Subject goes. When distribution system becomes pious, how bloody revolution can come in that nation. King Subahu accepted words of Lord Ram and said, "Lord! You told me the truth. Now what should I do?" Lord Ram told, "Go, first of all you finish traditionalism on religion. King should be of one religion. God is omniscient, Almighty, live in the heart of every one. Accepting that God, different traditionalism should go out of the society. Schools should have devoted *acharyas*. Traditionalism goes out through schools. When your schools will possess devotee *acharyas* then *brahmcharis* will develop similarly and thus traditionalism goes out of schools. Traditionalism when goes out of

schools, then it would not be in the nation and not in the subject." King accepted these words, thanked Lord Ram, and touching his feet king left (*DRK*, 2008, 223-225)."

Somtiti, Ravan's Sister, at Panchvati

Somtiti (Shurpankha as per *Ramcharitmanas*), sister of King Ravan, was very beautiful and working in the Ravan's adminstration as Chief, Intelligence Department. Once she reached at Panchvati. She desired to marry Lord Ram, who told, "I am married, you meet Lakshman." Lakshman said, "Have your parents died? You ask your parents and brothers to marry you. We are poor *Kshatriya* boys. We cannot marry you." When said so, she felt disgraced. She was proud of her brothers and nation. Feeling disgraced, she cut her nose herself. She conspired this way so that her family may understand this disgrace and kill both Ram-Lakshman. At this, Mi Mahanandji asked Bramchariji, "Lord! Is it possible that someone cut self nose-ear? Bramchariji replied, "Yes, there is no surprise. As per Mi Manu and some mantras in Veda, this obustinate girl when found some work to be done impossible, she used to do that work herself." Mi Mahanandji again asked, "We heard a new talk from you on Somtiti." Bramchariji replied,

“This is not a new talk. This was said by Mi Valmiki. Now if somebody says that Mi Valmiki was wrong, or his saying is changed, then that is different. Mi Valmiki’s words are beautiful and loving.” What a great soul Lord Ram was that he brought prosperity, pricked Ravan’s egoism and, after setting *maryada*, left this world. Lord Ram is blamed that he cut nose of Somtiti; this act even a small *Kshatriya* won’t do. It may be possible that he may have uttered some harsh words and feeling disgracefull she may have told as cut of nose (*DRK*, 2008, 226-227; *DDs*, 19.8.1962, 20.10.1964).

4.2 Important Characters associated with Ram during Exile

Hanuman

I remember life of Maharaja Hanuman. Mother fed him lullaby and said, "You become wise and scientist." I remember how life of Hanuman dwelt in knowledge and science. He had full knowledge on the science of Sun (*DRK*, 2008, 234; *DD*, 29.9.1989).

Birth

Among parents of Hanuman, father was Maharaja Pawan, son of Maharaja Mahendra, and mother was Anjana, daughter of Maharaja Mahivratketu. Emergency period of Anjana is well known. How Anjana was made a bad character!. When King Ravan invited Pawan for help in war against Maharaja Kuber, then Pawan agreed and left his house with army for helping Ravan and in a way stayed at Ashktam river for rest. During night, on looking 2 birds in sad state, he became sad and asked his minister as what these birds express? Minister replied as per the law of God, they live together the whole day but during night both live apart. Pawan thought that he had left his wife since last 12 yrs, she will be sad the same way. He became sad and the

result of sadness was that he set in his vehicle and during night he reached the doors of Anjana. There Anjana touched feet of her husband and said, “Come Lord! I keep on remembering you. You made me bad character, even then I do not think bad of you.” He thanked her. There they loved and had sex. Then Pawan said, “I am going to help Ravan to win over Kuber, because Lanka is to be won. For this, I had already left, but from midway I came to meet you.” She said, “I am by self bad character, in case you reach late, then parents will send me out of this house.” He said, “Not to worry. After victory, I shall reach my nation within time.” Then Pawan left and reached where his army was resting. Day set in, they left to help Ravan, fought war, but during war, they became late. Anjana had same offspring Hanuman in her womb. Only mother can make her son great, because when mother is devotee, then her womb also becomes great. She used to say, “You become brave and great in this world.” She used to worship Sun in the morning, and Moon in the evening. On Full Moon day, she used to extract ambrosia during night. One has to set mouth towards Moon and then protruding tounge towards Moon, rays of Moon are received slowly on tounge and then sent to prana in the

inner world. A child recieves specially that ambrosia. Sun is extracted in the morning via own voice. Today, if a person wishes to extract Sun, then in a *kalp* (an early morning period to recieve Sun rays), living without water, rays of Sun are received in water and from that water, through tounge, rays of Sun are received and then taken in the inner world. Such person gets knowledge of fire. For a mother, a child in the womb receives that lusture from Sun and sets inside virtues of Sun (*DRK*, 2008, 234-238; *DD*, 26.10.1976).

When Anjana got pregnant, then Mahendra, father of Pawan, and his wife said, "Anjana has come to blemish our house." She was made to sit in a black chariot and both said, "Anjana! Where you wish to go? Our nation's rule tells that any girl, who gets blemish this way, after pasting her mouth black and making her ride a black chariot being drawn by black horses, is either left in the fiercy forests or is left where she wishes to go." Anjana said, "I am not at fault. I don't wish to give birth to my son here. Send me to my father's house." When in black chariot, black charioteer, black horses and in black cloths, she reached her father's house, her father thought that some blemish person comes in this form. Looking into chariot, he found

Anjana there. On asking as how she got blemished, her father did not agree to her views and said, “Go, leave her in fiercy forests.” In forests, Anjana was sad as, “God! What have you done for me? I was not sinner. What fate has come near me? I have nothing impure in my heart. I had always been pure and pious in my life. My celibacy had been complete and elevated. God! What happened that I am getting sad in forests.” Under sadness, she set in a cave. It was autumn period, air was blowing and Anjana was asleep. After sometime, Anjana delivered a male baby. Where Hanuman was born? In fiercy forest, among mountains. Anjana was sad and in thoughts, “Child! Had you born in royal house, how many types of donations would have been given, how many *yajna* would have been conducted. How unfortunate you are? In this forest, what can I feed you?” In the meantime, Vrihivrana, maternal uncle of Anjana, was visiting in his *Pushp* plane in that forest. He landed his plane there. After landing, he said, “This is midnight, who is sad in this fiercy forest?” Anjana said, “Lord! I am Anjana.” He brought Anjana out from fiercy cave, helped her ride his plane and said, “I am taking you to my house.” While in *Pushp* plane, ‘*Dyuti Lok*’ were shining like Sun. Hanuman was such a tough

body, he jumped from mother's lap to swallow that *Lok*, and in that process fell down from *Pushp* plane. His mouth got reset differently (as shown these days). Anjana said, "Maternal uncle! My son seems died!" *Pushp* plane was brought down and found that the baby of few hours but tough built was somewhat sad and somewhat happy. Mother took him in her lap, again set in *Pushp* plane, reached Nautanpuri, the nation of her maternal uncle, and there that baby was brought up (*DRK*, 2008, 238-240; *DD*, 26.10.1976).

After some time, Pawan, after win over Kuber, reached his nation and asked mother, "Where is Anjana?" Mother replied, "Son! She was very blemish. We have sent her out of house. Her father also did not accept her. She is now in dark forests." He said, "Mother! This has happened a great sin in our house. She replied, "Son! What can I do? When you left this place, you did not inform me. We thought her sinful and blemish and removed from our house." Pawan determined and said, "Mother! In case I found Anjana somewhere, then I shall return home, otherwise I shall also give up my life in dark forests." He reached dark forests and the same day Anjana said her maternal uncle, "Lord! send me to my house, I shall be graceful at my husband's

house. My husband might have also returned from fiercy war." Maternal uncle agreed and took Anjana and Hanuman to Pawan's house, where they were informed that Pawan has gone to dark forests in search of Anjana. Then Anjana told her mother that she is well known to dark forests and left with her son to dark forests. On the other hand, Pawan reached the place, where Hanuman was born and there he found a gold ring of Anjana. Looking ring he thought Anjana might have died. He gathered woods, ignited and was about to enter into fire but then Anjana reached there. Anjana said, "What are you doing?" He replied, "What am I doing? When some self lover dies in the sorrow of her lover, I am going to finish me for my lover. She said, "Lord! I am alive." Both met and came back from dark forests to their nation. Great persons are born at places full of difficulties. Devotee mothers give birth to devotee sons. Devotion makes a person great. Today, if any person desires to become great, then that person needs devotion. When my mother becomes devotee, world and nation reach to heights. When a person becomes devotee, entire universe become great (*DRK*, 2008, 240-241; *DD*, 26.10.1976).

During naming, Hanuman entered the family of *acharyas*. Sureshwar rishi was his royal priest. He imparted Hanuman archery and Sun knowledge. He taught as what is Sun and what it does? From Sun's splendour, space is filled with electricity. With electricity filled, knowledge is yielded from Sun. To try bring in prana power and to make prana high is to understand incomparable Veda education of God. Today, if anybody desires to become great, then one has to make one's house heaven. For house to become heaven, school is to be made heaven. When school beomes heaven, then nation also become like heaven. Hanumanji used to tell, "When I entered *acharya* family, *brahmcharies* there used to remain away fron ill habits, always think on God, and always involve and try to understand and add new knowledge. If we wish to make world great, then we have to learn Sun education. We have to worship Sun, and also, getting Sun education, study on instruments (*DRK*, 2008, 234-235; *DD*, 26.10.1976).

Education

In childhood, Hanuman asked, "Mother! What this Sun is? Why Sun gives light?" Mother replied, "Sun is

illuminator. It is our diety. Moon also is our diety. Sun does duty. Sun is associeted in God's administration. Sun heats up plants, animals and Earth and hence it is father of Earth." At the school of Rishi Batuk, Hanuman studied on philosophy, and fundamentals of Veda, besides wherefrom light comes and what splendour this light has? Hanumanji had only one subject as how to get energy from Sun? Rishi Batuk got surprised and said, "Why are you studying only this subject? You had wished to study on Sun, Moon and Earth." Hanumanji said, "I had chosen this subject because my mother in my childhood gave this education. My heart got lighted from this subject. In the world, how many miracles have taken place, how many *yogeshwars* (chiefs among ascetics) have existed, all got inspirations from their hearts. Heart is centre of all inspirations. A person if wishes to go in science, heart of that person gives birth to waves of science. A person if wishes to go in Sun, then heart of that person inspires for making instruments. Similarly, I made Sun as my subject (*DRK*, 2008, 241-245; *DD*, 4.5.1976)."

Marriage and Lifestyle

Hanuman got married at the age of 48 yrs with the daughter of Maharaja Sugreev. He gave birth to a son and then his wife died. Mother Anjana asked for remarriage but he said, “Now I wish to go in the science of God and understand nature. I have no desire for remarriage, because my aim of becoming father has been fullfilled. Hanumanji after birth of a son dwelt in science and had desire to become *yogeshwar*. He was expert in science and *Brahmcharishyami*, also flew high in celibacy. Hanumanji used to live in a serious posture such as rishis. Once I stayed with him during night, and observed his daily routine. He used to get up in the second part of midnight and had very minute sleep. In the morning, after morning activities, he used to pray God and then study philosophy followed by other daily duties. There instruments used to run on solar energy. Today, Hanumanji is named *vaanar* (monkey), which destoys his true sense (*DRK*, 2008, 248-249, 257-258; *DDs*, 4.5.1976, 19.2.1980, 19.10.1982, 1.3.1985).

Diplomatic Hanuman

After win over Lanka, Vibhishan came to Ram and said, “Lord! Now you shall leave Lanka. You had been very

grateful to me. I invite you to take food at my house." Ram showed willingness to take food, but then Hanumanji came in between and told to think over it. At this, Ram didn't express anything further. At a lonely place, Ram asked Hanumanji, "Why did you say so?" Hanumanji replied, "Lord! This is nationalism. Don't accept it. Vibhishan will remain our friend. Ravan died, family died, therefore, you don't accept this invitation." Ram agreed to this. Then Ram told Lakshman, "Hanumanji is very wise and tactful." Vibhishan went to Lanka and Ram left to Ayodhya. At that time, I remember, Ram made Hanumanji his topmost minister and conferred on Hanumanji all kinds of attributes. Today, Hanumanji like highly wise person, by using his self-made planes, could visit seashores, and go into Sun alongwith Sun rays and Moon alongwith Moon light. Such disciple of Lord Ram is called animal; this is frivolous for Hanumanji like great person (*DRK*, 2008, 344-345; *DD*, 2.3.1985).

Resaech and Product Development

Sun Swallow by Hanuman

My dear Mahanandji said that Hanuman swallowed the Sun. That great yogi had vast knowledge on the science of

Sun. He knew importance of every particle of Sun and Sun science was in his memory. Therefore, it can be accepted that he swallowed great virtues and science of Sun and not that of Sun as such. Sun is not swalloed, its sciece is swallowed. Sun as planet is not swallowed, but swallowing of Sun knowledge and Sun splendour is named swallowing of Sun. Once in childhood, Hanuman said his mother, “My heart says that I swallow Sun’s splendour.” She replied, “That time will come.” Later, Hanuman became an expert on Sun knowledge. Once Mi Lomash, Mi Kakbhusund and Maharaja Jamvant were present at a place along with Hanuman, who asked, “Lord! I wish to swallow Sun science.” Mi Kakbhusund asked, “You wish to swallow through science or Yoga? Hanumanji replied, “I wish to swallow by both ways.” Then Mi Kakbhusund replied, “In external world, Sun lives as a fire. You wish to swallow Sun. Then using Sun rays, make instruments.” Hanumanji did reseach on Sun and made an instrument, *Paduka Yantra*, by which one along with Sun rays could visit solar system. He became a greatest scientist on solar energy. He was well aware as how scientific Sun is, what is secret of Sun rays, how gold and other metals are made, and how metals get compounded and become dry?

Hanumanji wrote on solar principles and solar science. He wrote a book, '*Suryaketu*' on solar science. His books are not available now. After Mahabharat and during Jain period, his books were burnt in fire (*DRK*, 2008, 235, 242, 245, 250, 253-255; *DDs*, 26.10.1976, 9.3.1979, 15.8.1981).

Resarch by Hanuman and Ganesh on Sun

Hanumanji and Ganeshji did research in making of scientific instruments. Both made aeroplanes, which could be set as lab in space, where gravitational forces of Earth and Moon were zero. From such lab, duo used to visit different planets for research in science. Both made a *Paduka* named plane, by which they could travel from Earth to Mars. Once they went to Mars, where scientist, Swetam Vrihneek, tried to catch their plane but both disappeared and came back on Earth. Once both sitting in Himalayas thought as how many planets are lighted by Sun? After reseach, they concluded that Sun gives light to Mars, Moon, Mercury and related planets. Both made such a plane, by which they could get inside sea at bottom, make measurements there and come back on seashore. With the help of Shiva-Parvati, both made a plane, by which they could visit 72 planets. Ganeshji made a plane,

by which one can visit from Earth to Mars and then enter into Sun. Once Rishi Sambhanu asked, "I heard that you are making weapons. What are you doing this? Weapons will destroy world." They replied, "Science does not destroy. It is wealth of mankind. We shall neither allow destruction of science and nor of human beings. We do *yajna* on every morning and thus purify space (*DRK*, 2008, 245-248; *DDs*, 18 & 29.9.1981, 2.3.1985).

Sun and Sea

Once Rishi Shammuk and Hanuman were present at seashore doing reseach as Sun is of how many types? How Sun is related to sea? Both set up a lab at seashore and in that lab made an instrument, *Paduka Hirni Vachak*. A weapon made in this lab was able to move on solar energy, attack enemy and then come back from where it left. Hanuman could cross over sea by his planes such as a person moves on Earth. When Hanuman reached at seashore in search of Mother Seeta, there he met Sampati. To cross over sea, Sampati said, "Hanuman! Have you forgotten that education?" Sampati made him remember that education, and thus Hanumanji using solar energy crossed over sea. In search of Seeta, Hanuman in his

aeroplane, *Paadketu*, reached Lanka. Mi Valmiki said that Hanuman crossed sea by his yogic actions. Yogi by concentrating his prana could move on water such as a person moves on Earth (*DRK*, 2008, 244-245, 249-250, 258; *DDs*, 7.7.1965, 9.3.1979, 18.10.1982, 5 & 7.3.1984).

Prana Science

Hanumanji wished to study prana science and reached to Mi Kakbhusund, who was well versed in this education, and also known to fly in air and move on Earth and in sea. Mi Kakbhusund gave education to Hanumanji as by uniting *udan* and *nag* prana and then uniting *krikal*, *devdutt* and *udan*, one could make his body to fly in air. Using this education, Hanumanji could make his body rise high and also reduce body by contraction, such as a yogi could view entire universe in his soul. Hanumanji studied on contraction and his contraction power became very strong. I remember that Hanumanji using contraction power did reseach on contraction and extension of his body. Using prana, *kuru* and *krikal*, a human body can be made vast or minute. If we unite *udan* with *kuru* and *krikal*, then we can make our body minute, and can contract body as small as required. Hanumanji was well

versed in this science. He could fly in air and could move inside sea. Prana in human body moves through *surya swar* (right nostril) and *chandra swar* (left nostril). Knowledge of *surya swar* provides entire knowledge of lustrous world. Hanumanji was known to *surya swar*. He studied on the rays of Sun and became a solar scientist. One, who knows solar energy and does pranayama on solar energy, reaches in solar sphere along with the rays of Sun (*DRK*, 2008, 251, 253, 259-260; *DDs*, 2 & 4.5.1976, 1.10.1981, 24.2.1988).

Sun Rays Curing

Once Lord Ram asked Hanumanji, "I wish that today you speak on solar science. I want to know as how Sun rays cure diseases?" Hanumanji told, "Sun has mainly rays of 7 colours (violet, indigo, blue, green, yellow, orange and red). Human body is made of 5 elements – water, fire, air, space and Earth. When Earth particles get minute, a person becomes ill. In human illness, flow of Earth gets minute, fire gets minute or air gets minute, then what element got minute, similar Sun ray is made to flow in human body and this cures that disease. For this, similar type of instrument is made, such as gold has excess of fire,

so gold type metal is used. In such instrument, when Sun rays are allowed to flow, then human parts get purified and cured. Sun scientists have made *Sun yantra* named instruments, so that a person can set up in him the effect of fire. One who knows Sun rays science, that person can make such instruments, and along with Sun rays can travel in solar system (*DRK*, 2008, 252; *DD*, 1.8.1970).

Music Science

I remember that period when Maharaja Hanuman used to sing in fiercy forests, which would have got lighted. I express that in this world every child should be like Hanuman so that this world become great and pious. By his voice, Hanumanji while chanting mantras could produce rain and transform dark into light, because he was expert in solar science. Vedas have on Sun science some mantras that are named as Sun mantras. Once a rishi, at whose door Hanumanji was singing, asked, “Our ashram should be lighted.” He started singing and ashram got lighted. Rishi said, “Thanks! Wherefrom did you get this education?” Hanumanji replied, “This education was known to my mother’s maternal uncle, from whom I got it. Our Royal priest also had knowledge of this education.

My mother also knew it. I got it from my mother also." I remember that Hanumanji was well versed to *Deepmalika Raag* (a song that gives a row of lighted lamps). When after victory over Lanka, Lord Ram reached Ayodhya, then Hanumanji sang this song and Ayodhya got lighted and thus Bharata came to know that Ram has come. This *Deepmalika Raag* is known to *Brahma*, his son Atharwa and also a number of rishis. No one can learn this education without devotion. Hanumanji studied this for 12 yrs in solitude fasting by giving up food and water. A mother, who does not give up faith, become happy. A faithful person reaches high, and becoming high such person takes this world to heights (*DRK*, 2008, 255-257; *DD*, 26.10.1976).

Makardhwaj, Son of Hanuman, not of Fish

Mahanandji said, "Guruji! It is said that Makardhwaj was born from a fish. Brahmchariji told, "Son! Even knowing why you talk like a foolish? I am fortunate to see *Treta* period. You should know it that daughter of Sugreev was Rohini, who was married to Hanuman. She gave birth to a baby boy and then died. After her death, Hanumanji remained in celibacy. When tyrants Khar-Dushan attacked,

unknowingly that child went in the group of Khar-Dushan and from there reached Patalpuri, where he was made gatekeeper of Ahiravan, son of Ravan. When Lord Ram killed Ahiravan, he came to know of Makardhwaj as son of Hanumanji, and he (Ram) made him (Makardhwaj) king of Patalpuri. Son! From uterus of fish, only fish will born and that may have some different shape, but uterus of fish can never give birth to a human baby as per the law of nature. Among humans, mother's uterus receives sperms, offspring is formed and human baby is born (*DRK*, 2008, 318-319; *DD*, 22.10.1964).

Bali-Sugreev

When Bali went against culture, Lord Ram killed him. Culture does not mean voice. Culture is character, which should be so strong that king adopts it and makes his country progressive. The Subject accordingly do their duty. Lord Ram went with culture (*Chakra*) to Nishad and then Bali, killed Bali and said, "Bali! You created lawlessness. You adopted wife of your younger brother, Sugreev. Therefore, I attacked you." He killed Bali, who was well versed on 4 Vedas, but lost culture. He made

Sugreev there king, spread culture and moved ahead (*DRK*, 2008, 233).

Angad

Once Bali asked Angad, "What education you wish to study?" Angad replied, "In school, I have studied prana education in Ved mantras. I wish to learn that eduction." Ganesh was well versed in education, and studied at Mi Swati's school. Bali took Angad to Mi Swati and told Angad's wish to study prana education. Angad studied at the school of Mi Swati of prana education for 12 yrs. Angad always had a feeling in his heart of becoming yogi and understand prana as communicator. He reached the doors of Rishi Breeti in Himalayas and requested, "You make me yogi." Rishi listened, became peaceful and went into *Sankalpmayi Pranayama* (Determination *Pranayama*) and explained its structure and manifestation. Angad started practising it and developed a cult of setting prana in the body, where he wished to set. Therefore, he was named both Angad and Meghnad (*DRK*, 2008, 272-273).

Prana Education

In Vedic text, there are a number of sentences on prana. Angad studied same prana education under the guidance of Mi Swati and became so expert that he was able to set all 5 prana in any part of his body. For 12 yrs, Angad practised so that he got established in him *Sankalpmayi Prana*, under which he could introduce prana into *apan*, *apan* into prana, *apan* and prana into *saman*, *saman* into *vyan* and *vyan* into *udan*, and this way he could set prana in any part of the body, where he wished to set. In which part of body, prana was set, that part could retain so much gravity and would become so powerful that no strongest person could replace that part from one place to another. Thus Angad could set all 5 prana in one leg, or one hand, where he wished to set. I remember when rishis educated *brahmcharies* to make prana so minute that a person can fly in air; *Rechak* and *Kumbhak pranayama* make one to fly in air. Angad had this speciality and could fly both in air and on Earth. Using prana education, when a person by integrating prana sings a song by prana, this results in a row of lights. Mi Swati during nights when wished to light his house, he sang by tuning prana and *apan* with a covering of *vyan* by forehead in *Brahmrandhra*, then *Ingla*, *Pingla* and *Sushumna* neves

could produce a row of lights in that house. Thus study of prana and bring prana into action is worship of that education (*DRK*, 2008, 273-275).

Deekshant Updesh for Angad

Mi Swati gave *Deekshant Updesh* and said, "You studied prana education, which you have to bring into action, and not to misuse this education. In case, this education is misused, then such education, becomes only a set of defects, has no place of worship. In this school, you introduced prana into *apan*, *apan* into *saman* and *saman* into *vyan*. Your duty is to put science and humanism from this education into action. In case of misuse, then Vedic education and Ved mantras get lost. Therefore, where you give prana education in a shape of action, you will win over death, and where you live with sincerety, your life will become pious. Keeping this education, you have to obey mother, serve her and not to be in debt. Those, who do not do *yajna* type activities, they are indebted to dieties. What education you studied, there was not a single day, when you have not done *yajna*. Meaning of *yajna* is that you have to give fragrance by thoughts and Vedic literature. Such fragrance will turn your life and house

pious." Mi Swati again said, "You have to set this education in atoms and molecules so that your life become scientific and after that you have to transform your life to spiritualism, which means to go in silence and remaining in silence, meditate soul in soul. During meditation, keeping silence, you have to practising prana education. Only after this, your life will be purposeful. Without spiritualism, prana education cannot remain set and get away. Therefore, one, who dwell in soul, live in spiritualism. My body possesses a soul, of which prana is dependent. Once soul leaves body, then prana get lost. Then prana remains motion among motions; knowledge and attempt leave it. You should be devoid of egoism because this education is deposit of God. One who accepts this education as deposit of God, that person becomes great, and when after knowing this education one goes in egoism, then this education gets away, and that person becomes inactive and because of egoism that person meets to death. You have to practise prana education, and along with this practice, you have to be devoid of egoism and remain in humanism." After listening Mi Swati, Angad became very happy, touched rishi feet and said, "Lord! Have mercy on me, your mercy will make me merciful. I

should be devoid of egoism, which comes when knowledge and wealth are together. Proud of wealth brings loss of wealth, and proud of knowledge takes away from spiritual power. I accept myself in the world of God. My heart has a faith that world is the nation of God and in God's nation nobody is proudy and noboby is so wise. Knowledge and science of God are so vast that a person if studies in birth after birth but cannot find end of it (*DRK*, 2008, 275-279; *DD*, 26.7.1988)."

Nal-Neel and King Jamvant: All Scientists

Nal and Neel were scientists and residents of Hyderabad. They helped Ram to win over Lanka. Mi Valmiki praised Nal and Neel, and also Kishkindha. Nal and Neel were experts in architectural work and constructed bridge over sea to reach Lanka. Then Lanka was not that far from Indian soil and sea was not that long. Sea distance was that much, on which bridge could be constructed. Jamvant is called a bear, but he was a great scientist. On sea shore, he had constructed a raised platform, wherefrom he used to set up in sea such instruments, by which he used to get knowledge of matter inside sea. He was a king. Ravan captured his nation.

Jamvant helped Ram in war. He gave Ram such an instrument that could engulf poisonous atoms (*DRK*, 2008, 264-265; *DDs*, 4.5.1976, 6.3.1969, 18.8.1972).

4.3 Ravan Family

Mahatma Pulastya's son, Maharaja Manichandketu, had 4 kids, of which, 3 were sons (Varunketu, Vibhishan and Kumbhkaran) and a daughter. When Vibhishan was in the womb of mother, then mother used to remain in worship and chant *Gaytri* verses. When Kumbhkaran was in the womb of mother, then mother reached the ashram of a rishi, who used to fly different planets and study on planets and sleep. She stayed there and started studying with that rishi. Mahatma Pulastya took his 3 grandsons to Rishi Shukdeshvant, who studied brains of kids and told Mahatma Pulastya, "First eldest kid, Varun, will be king but he shall be weak in character. Second kid, Vibhishan, shall be religious and great, and finally become king. Third kid, Kumbhkaran, will become great scientist. Further, King Ravan had 4 sons (Ahiravan, Meghnad, Narayantak and Akshaykumar), whereas Vibhishan had 2 sons (Shwatriketu and Tretketu) and Kumbhkaran 1 son (Sumetketu). All 3 kids of Maharaja Manichandketu started education at the ashram of Rishi Shukdeshvant (*DRK*, 2008, 153-154, 285).

Ravan-Mandodari

Education of Ravan

Varun was courteous, Veda-versed, wise and a great scientist. His soul was pious and heart pure. Using Ayurvedic principles, he learnt pulse science. He was taught science by Mi Bharadwaj, Mi Sombhuk and *Brahmaji*. Shiva was also guru of Ravan. With God grace, I was fortunate to view Veda annotation by Ravan. I say with pride that Ravan did incomparable annotation of Veda. Once Mi Kritketu queried Ravan, "Do you know Veda? What part do you know?" Ravan replied, "I know Veda very well. Veda is priceless knowledge and wealth of God." Mi Kritketu again asked, "What is other in Vedas?" Ravan replied, "Vedas contain world's knowledge-science, which means get knowledge of world and then see the world through physical science." Then Mi Kritketu said, "World cannot be viewed through physical science. You first of all get knowledge and then understand inner feelings. Take soul into spine and then make soul meet God. When soul will go in the lap of God then feel satisfied that your *yajna* has become successful. At this stage, your physical and spiritual *yajna* will be successful. Then your soul can view this world very well and becomes

able to understand its entire science. Ravan was great *yagnic*, and he did 21 *A. Yajna* in Lanka, whereas Lord Ram could do only 5 *A. Yajna* in Ayodhya (*DRK*, 2008, 154-155, 298, 426; *RR*, 2008, 110-111, 132; *DDs*, 7.11.1963, 2 & 22.10.1964, 2.8.1970, 26.7.1987)."

From Varun to Dashanan and Ravan

Brahma taught Varun in childhood on 10 directions (East, West, North, South, North-East, North-West, South-East, South-West, Earth and Space), which he understood very well. He did further research and became fully known to 10 directions. *Brahma* said, "Dashanan! Now you understand directions fully and fully aware on its science. From today, I am naming you Dashanan." Today, it is said that Ravan had 10 heads and therefore called Dashanan. During war, when Lord Ram used to remove one set of 10 heads, new 10 heads reappeared again and again. This all is ridiculous. Being Brahman and Ved-versed, kings helped him to win over Kuber and then made him king of Lanka. When Varun was elected for Lanka, then all intelligentia named him Ravan, which means a great donor. Grammatically, Ravan meaning is wise and scientist, and

thus Ravan is not an abuse (*DRK*, 2008, 154, 161; *DD*, 22.10.1964).

Marriage

King Mahidant was universal monarch and ruled over Patalpuri, Rohini, Gandhar etc. His treasury was in Lanka and Maharaja Shiva was his associate. Once Rishi Pulastya requested Maharaja Shiva and got a place in Lanka. That was gold house, where Rishi Pulastya used to rest. After some time, Kuber became king of Lanka, Kudhit Rushthit got Patalpuri, and Bhartik got Somdhit nation, and thus Mahidant was left with a small nation. Mahidant had a daughter, Mandodari. He took his daughter to his Royal Priest, 284 yrs old Mi Tatv, and requested to teach her. Mi Valmiki had described that rishi taught her and she became highly successful in education. She became expert in *yajna* and worship, and studied Vedas. Rishi thought, "This girl is *Kshatriya* but her talent is that of Brahman." After sometime king went to rishi and requested, "Lord! Now I wish to take my daughter home. Kindly tell her qualities and where she should get married?" Rishi told, "Your daughter is fit for rishi family." King started seaching a right match for her, and one day he reached the

doors of Mahatma Pulastya's son, Maharaja Manichand. King proposed for his daughter to marry with Varun, who was then 48 yrs old. Varun and his parents agreed. Date was fixed and rishis, kings and intelligentia were invited. King welcomed invities with his full might and marriage successfully concluded. Next day, relatives were not taking bath because winter air was blowing. Varun asked, "Why are you not taking bath?" They replied, "How to bath, cold air is blowing?" Varun, who was educated in Veda and science, requested God of air, "You are hindering our programme, be silent for some time." Air slowed down and relatives took bath. Next day, relatives started leaving to their homes and king welcomed them with his full might and wealth. One of the relatives said, "Boy deserved highly but king did not welcome accordingly." Then king feeling sad replied, "What should I do? This is my bad time. At one time, I was universal monarch. Now whatever wealth I had, all that had gone to Lanka, where Kuber is now king." Varun after reaching his house thought, "My relative said that his Lanka has been won by Kuber, now I have to win over Kuber." Varun, as grandson of Rishi Pulastya, went for help to fight Kuber, and he was duly helped. After this he attacked Kuber and won. Then Kuber

said, "Why are you winning me?" Varun replied, "I am not looking peace in your nation. When there is no peace, then such king should be dethroned and in his place, a peace loving, knowledgable be made king, who can give the Subject a real pleasure and peace." After win over Lanka, Varun went to Mahidant and said, "I have won Lanka, you accept it." King replied that you have won Lanka, I accept it, and now I gift Lanka to you (*DRK*, 2008, 155-159; *DD*, 7.3.1962, 22.10.1964).

Mandodari: Birth from Frog?

Once Mahanandji said to Brahmchariji, "I remember a question that Mandodari was daughter of a rishi. Lord! It is said that 4 rishis were devotee. Ravan put tax on rishis. Rishis have no money and they gave flesh from their bodies. Ravan presented this flesh to King Janak, who ploughed with plough and Seeta was born. Once those rishis cooked *kheer* (Indian dish of rice, sugar and milk) and then went for bath. A snake entered the pot of *kheer*. In ashram of those rishis, there lived a she frog, who thought if rishis eat that *kheer*, they will die. Therefore, when rishis after bath and worship went near *kheer* pot, then she frog entered *kheer* pot. Rishis said that *kheer* has

gone impure. They removed *kheer* from pot and found a snake in the bottom of pot. Rishis understood that she frog has saved their lives. Then rishis transformed she frog as a girl and named her Mandodari. It is said that after this they handed over that girl to Ravan." Brahmchariji replied, "This can not be accepted. How it can happen that without the womb of mother, a baby girl is born? It can be accepted that she frog may have got such feelings and rishis prana also saved, but how it can be accepted that without the womb of mother, a girl was born? This is not the law of God and Vedic principle does not speak so." Mahanandji again said, "Guruji! It is said that this was rishis desire. When rishi get to God, then they can do what they desire." Brahmchariji replied, "Yes, you are true, but I ask you that those who become rishi, they go as per the principle of God or against it?" Mahanandji again said, "Lord! They go as per the law of God." Brahmchariji again replied, "When rishis do not go against the rule of God, then how they said that without womb of mother a baby girl was born. How can it be accepted? Therefore, this can not be accepted. Rishis are great thinker and in this process get to God but never do anything against the law of God (*DRK*, 2008, 159-160; *DD*, 22.10.1964)."

Ravan Coronation

For coronation of Ravan, Mahatma Pulastya asked *Brahmvetta* Kukkut, who replied in negative. On asking the reason, *Brahmvetta* Kukkut said, "Ravan has no right. This is because a person, who has right to rule a nation, has strengths. Suppose a person wish to learn Yoga, then that person will go as an inquisitive to a Yoga teacher. Ravan has desire of name only. Desire of name breeds egoism in that person and this destroys religion and humanism." *Brahmvetta* Kukkut told Mahatma Pulastya, "You are great devotee, inquisitive, you should go in devotion. You should not involve in family love. This is because if mahatma is not wise, and involving him in family and bad habits get converted in love-affection, his devotion transforms in no devotion. You have big name among rishis, and you are bright. You don't go in nation love with a desire of name. I cannot coronate Ravan because he has no right, he is scientist and in future he will go in egoism." Mahatma Pulastya remained silent and thought, "None here is as able and wise as Mahatma Kukkut is. Now who will coronate Ravan?" Mahatma Bhunju, who was a devotee and present there, was then

requested strongly by Mahatma Pulastya for coronation. Mahatma Bhunju agreed and said, “Do all great personages present here agree that I do coronation of Ravan?” All said in one voice, “When Mahatma Pulastya desires to make Ravan king, then coronation be done.” Then Mahatma Bhunju did coronation with chanting of Ved mantras and said, “Today, I did coronation of Ravan. I wish that the nation continue to remain in its splendour, and king keep on doing his duty. This is what we desire (*DRK*, 2008, 161-163; *DD*, 30.3.1992).”

LankaVisit by Mi Kukkut

Once King Ravan went to the ashram of Mi Shandilya, who asked, “How is your nation? We heard that your nation has varied labs.” Ravan replied, “Lord! This all is God compassion. Nation becomes great by the great people and intelligentia. Who am I?” From there, Ravan went to the ashram of Mi Kukkut. Ravan requested Mi Kukkut to visit Lanka. Mi Kukkut initially reluctant but finally agreed to visit. Ravan took Mi Kukkut round the labs and finally reached the doors of his son, Narayantak, who used to visit Moon daily. Mi Kukkut asked Narayantak, “How much time you take to reach Moon?”

Narayantak replied, "My plane *Chandrayan* or *Kritkyan* reaches Moon in 24 hrs, and in the same time it comes back on Earth. I have an instrument, which can take pictures of a plane that cicumembulates the Earth. Another instrument is *Sombhavki Kirkit*. From there, they went to hospital, which had *vaidyaraj* (doctor) such as Ashvini Kumar. There were such *vaidyaraj*, who could set an offspring in the womb of mother for 6 months in case of anaemic conditions. Ravan had vast instruments, and spread science in his nation. Looking at Ravan's make of instruments based on fire and water, and transmigration for Moon and Mars, Mi Kukkut said, "Ravan! Your nation does not appear beautiful. Here instruments are made but characters are not made. When there is no character and humanism, such science will remain as destroyer and continue to destroy mankind (*DRK*, 2008, 298-300; *DDs*, 24.1.1970, 2.8.1970, 23.2.1980)."

Lanka Nation's Dynasty, Ravan's Empire and Death of Ravan

First king of Lanka was Maharaja Shiva, who was followed by Maharaja Mahidant, then Maharaja Kuber and then Maharaja Ravan. When Ravan became king, he

conquered the nation of Maharaja Raghu, and thus King Dashratha ruled over a small nation of Ayodhya. King Ravan had a vast empire. Besides Lanka, he conquered Patalpuri, Gandhar, Sudhit, Rudhir and finally Aryavrit, where he left only Ayodhya. Among sons of Ravan, Ahiravan ruled over Patalpuri, Meghnad over Gandhar, Narayantak over Sudhit and Akshaykumar over Rohini. Among relatives, Khar-Dushan ruled over Aryavrat. Mahanandji said, “Today Patalpuri is named as America, Sudhit as Russia, Rohini as China and Gandhar as Kabul.” Under King Ravan’s adminstration, the Subject was in great difficulty. I remember that Ravan lived a life of 2200 yrs, of which for 2150 yrs, Ravan ruled over Lanka (*DRK*, 2008, 163, 297; *RR*, 2008, 131; *DDs*, 2.8.1964, 9.11.1968, 22.8.1969, 16.7.1984).

Sons of Ravan

Meghnad

Ravan’s 2nd son, Meghnad, ruled over parts of Patalpuri and Tripuri, which he won from *Indra*, and hence named Indrajeet. He was student at Mi Swati’s school, where Angad also studied. He also studied prana science there. Meghnad was a great scientist and his science and

knowledge were vast. His wife, Sulochna, was equally a great scientist. He carried research on different instruments and minute particles. He reached Mars and Mercury by planes built by Ravan's 3rd son, Narayantak, and studied there. Regarding prana education, once Rishi Marichika Koutuk asked Meghnadji, "Do you have right to get this education?" Meghnad replied, "Yes Lord! Take examination." Rishis knew that this education be imparted to those, who have right to it. In case, this education is imparted to the person, who has no right to it, then it will result in destruction of nation and society. If this education is imparted to the person, who has right to it, then it will result in making that person eminent. Meghnad got a fire weapon from *Indra* and used that weapon during fight against Ram (*DRK*, 2008, 286, 294-295; *DD*, 21.10.1989).

Pranayama

Once Meghnad asked Angad, "What is prana?" Angad replied, "Prana is life of a person. It is present everywhere. This is special prana, which contains ordinary prana that is present both in immovables and movables." Meghnad asked, "If we take prana into *apan* then what results?" Angad replied, "A violent reaction takes place." Meghnad

asked, “If we take ordinary prana between prana into *apan* then what results?” Angad replied, “Violent reaction tranquilizes ordinary prana.” Meghnad asked, “In case, we bring in *nag* prana, then what results?” Angad replied, “When *nag* prana is brought in, it becomes a weapon that is destroyer of prana. Meghnad said Angad, “You are very wise. What more you know on prana? This is splendour of physical prana. In spiritualism, what is *Sankalpmayi Prana*?” Angad replied, “A devotee, while doing *Sankalpmayi Pranayama* determines that the Moon resides in me, this means that devotee wishes to make Moon prana strong. *Sankalpmayi Pranayama* is such that when inclination of a devotee is in Moon, then such devotee seeks knowledge of cold (water-rich) planets. Similarly, a devotee of *Sun Pranayama* seeks knowledge of hot (fire-rich) planets. Thus *Sankalpmayi Pranayama* means that we receive prana by determination and also give up by determination using *Rechak* and *Kumbhak*. This *Pranayama* controls of all our diseases. There is one *Sheetli Pranayama*, in which a yogi brings water in him. There is one *Agni Pranayama*, in which *nag* and *devdutt* are co-ordinated with prana and this results in lighting fire. When devotees do *Pranayama* in such a way that *nag* and *devdutt*

are collated, and to them prana and *apan* are collated, then this result in *Deepawali* in that ashram. *Deepawali Raag* (hereinafter *D Raag*) was known to both Angad and Meghnad. Meghnad when in forests sang *D. Raag* that resulted in *Deepawali*. This education was a great speciality among our rishis. I remember that, at Mi Vashishth ashram, there were big studies on *D. Raag*. I also remember that *D. Raag* was known to King Nal, and Sulochna, wife of Meghnad, also (*DRK*, 2008, 286-289, 294)."

Meghnad's Deepawali Rag at Indra Lok

After learning to *D. Rag*, once Meghnad reached *Indra Lok*, where *Indra* said, "You are great scientist and know prana education. I heard that reaching here is a student of Mi Swati and Ravan's son, Meghnad, who has great knowledge on Veda education, particularly prana education." Then queens of *Indra* asked Meghnad, "Lord! We want to listen your *D. Rag*." Meghnad did *Pranayama* by co-ordinating prana and *apan* with *devdutt*, then co-ordinating *devdutt* with *nag*, and then by bringing in ordinary prana, he concentrated and then tightened all prana, resulting his forehead in a special form and mouth

started releasing fire, which finally became *Deepawali* or *Deepmalika* (a garland of lights). I got this knowledge after studying his literature. With the result of *Deepmalika*, hatred awakened in *Indra*. This is because when making of a nation takes place, then *Rajogun* enters that nation, and when *Rajogun* enters, hatred awakens. *Indra* got hatred awakened that Meghnad might win over my nation, Tripuri, and then my *Indra* position will go. *Indra* then told his queens, “Meghnad is yogi, great intelligent and scientist. He knows prana education and weaponry. In case, he wish to win over Tripuri, he can.” Queens replied, “Lord! Why such hatred let come in you? In case this enters the heart of Meghnad, he will fight you and win over you. Then also he shall take Tripuri. Then why you bring in such feeling?” This remained in the heart of *Indra*. Meghnad displayed wonders of prana education and said to queens, “Permit me. I wish to go Lanka.” Queens asked, “Do you know collation of special prana with ordinary prana?” Meghnad said ‘no’. Queens again asked, “In weaponry, what weapons do you know?” Meghnad replied, “I know *Brahmastra* (a weapon that deals infallible destruction and sets in motion by mantras), *Nagpash* (a kind of noose used to seize an enemy in battle) and

Varunastra (a kind of weapon). I have good say in weaponry, because in Mars for 2 yrs, my guru Rishi Marichika made me learn this education, and then added with different learnings I came back to Earth." Queens asked, "Do you know *Shruti Prana* (pertaining to ear prana)?" Meghnad replied, "Yes I know it. What prana sounds I receive in my ears, I gather atoms of those sounds in a self made instrument, *Swati*. Then sitting in front of fire, I separate fire and water atoms, and then collate them to form the instrument, which I wish to make." Queens said, "Thanks! You have deep knowledge on prana. What more you know on prana?" Meghnad replied, "Using *nag*, prana and *udan*, I have made *Nagpash*. If I attack somebody using *Nagpash*, then before Sun rise, *Nagpash* separates blood, marrow and bones of that person. I studied on *Nagpash* under Rishi Swati and Rishi Marichika. I know this education in brief." Queens asked, "Do you know everything?" Meghnad replied, "No, science of God is limitless. I know only that my guruji taught me. I am very minute in God's creation, because God's science and knowledge have no boudaries." Meghnad again said, "Now permit me." Queens replied, "Thanks! What experience did you get at *Indra Lok*?"

Meghnad replied, "I shall not disclose on my experience now, but disclose only at appropriate time (*DRK*, 2008, 289-293; *DD*, 19.4.1964)."

Meghnad's Deepawali Rag at Guru Ashram

Meghnad left *Indra Lok* and reached rishi ashram. Then he sat in a row. It was night. Rishi Swati asked, "Meghnad! Why don't you bring light using *D. Rag*?" Then Meghnad used *D. Rag* and ashram got lighted. Rishi Swati said, "Meghnad! You have become expert in prana education." Meghnad replied, "Lord! This is your incomparable blessing and incomparable gift (*DRK*, 2008, 293)."

Other Sons of Ravan

Ravan's eldest son, Ahiravan, was king of Patalpuri. In education, his subject of research was *Mohini Raag* (Fascinating songs), under the guidance of Gaadivan Revak Muni. Patalpuri had knowledge and science, and milch animals in plenty (*DRK*, 2008, 285).

Ravan's 3rd son, Narayantak, got education from Mi Bharadwaj on visit to Moon. Kumbhkaran had already learnt this education at the lab of Mi Bharadwaj. Both

Narayantak and Kumbhkaran made aeroplanes (*Chandrabhanu, Garudketu, Kritkyan* and *Kagavenketu*) in their labs. In *Kagavenketu*, a person riding from Earth could visit Moon, Mercury and Mars. Once Narayantak went to Rishi Narad and said, "Lord! You talk on soul and God daily, but I studied science and invented such planes, in which I visit Moon." Rishi Narad replied, "You got knowledge of this science only, but I knew that science, by which I visit the world of Sun and *Dhruv* (*DRK*, 2008, 295-296; *DD*, 19.4.1964)."

Ravan's 4th and last son, Akshaykumar, used to remain in science along with his brothers. With God grace, I was fortunate to see Akshaykumar, who used to count planets using physical science such that this is Earth sphere, in front of this is Mars, there is Mercury in south, Moon in east and Venus in south. Similarly, Sun sphere is counted. Once King Ravan went to the lab of Akshaykumar, who could not smell the visit of his father. After sometime, he came to know that his father is there. Ravan asked as he got something. Akshaykumar replied, "I have reached in such a fiercy forest, wherefrom I am not getting the way to get out. I am thinking on that and tell you after sometime." Mother of Akshaykumar, while he was in her

womb, used to think on the Milky Way and planets (*DRK*, 2008, 296).

Brothers of Ravan

Vibhishan: Exceptionally Intelligent and A Source of Inspiration

Once King Ravan asked his minister, “Call Vibhishan to meet me.” Vibhishan said, “Today how fortunate I am! My brother, who is against God, has remembered me. I love God.” Then Vibhishan reached in front of Ravan, who said, “Come brother! Sit.” Vibhishan asked, “What service can I offer? You are against God. Today you called a devotee of God. What is the reason?” Ravan replied, “No Brother! I am requesting you. Today Ram is coming for war against me. You are devotee of God. Daily worship ‘*OM*’ So I want to know whether I shall be able to win over Ram or not?” Vibhishan replied, “Lord! Even if you take 7 births, you cannot win over Ram.” Ravan asked, “Why so?” Vibhishan replied, “Ram is great scientist and very strong.” Ravan said, “I am also scientist.” Vibhishan replied, “There is difference between your science and his science. Ram has both spiritual power and scientific

power. Using both powers, he can win over you (*DRK*, 2008, 265-266)."

Kumbhkaran

Kumbhkaran's childhood name was Ashviniketu. Mi Bharadwaj named him Kumbhkaran because he was strong, powerful and of vast heart. As water in a *kumbh* (pot) remains cool, similarly Kumbhkaran was cool and of mild behaviour. His forehead was as vast as that the shape of a *kumbh*. His speciality was that his sleep was very less because always he used to remain in research. For 12 yrs, he studied Yoga by Mi Bharadwaj. I remember that he was so much involved in *Ahinsa Parmo Dharma*, that he used to eat up flowers and leaves. He used to take cow milk and devote on *Gaytri*. I had experience that Kumbhkaran used to stay for 6 months in lab and 6 months teach science to scientists in university. Today, it is said that Kumbhkaran used to remain in sleep for 6 months, and take liquor and meat. I remember his life that he never took meat and liquor. He was protector and not exploiter. He used to do *yajna* on every morning and offer 284 types of medicinal plants parts alongwith religious offerings. He used to gather fragrance of offerings from the fire of *yajna* into

instruments and then using those atoms travel Mars. He could reach Mars from Earth in 48 hrs (*DRK*, 2008, 300-301, 304-305, 310; *DDs*, 11.3.1972, 18.3.1978, 20.2.1980, 14.3.1986).

Education

Kumbhkaran was educated at the lab of Mi Bharadwaj. Once he said his Guru, Mi Bharadwaj, "I wish to enter space and remain in the science of space." Mi Bharadwaj told him some tricks and he started living solitary in Himalayas for 6 months at a stretch without sleep, because he was a devotee. Kumbhkaran used to remain at the lab of Mi Bharadwaj for 6 months, live solitary in Himalayas for next 6 months, and then coming back in Lanka used to teach science to students at the universities of Lanka. His life was ideal but Ravan corrupted that to meet own selfish ends. Once at the lab of Mi Bharadwaj, he was studying on the role of fire in space, and thus entering fire in the atoms of air, he developed an instrument and set that in the space. Speciality of that instrument is that the same is moving in space on today also, such as a planets goes round the other planet, similarly that instrument is moving in space on today. He did research in Himalayas for 12 yrs.

During this period, taking some atoms of fire, water, soil and air, he made an instrument that started giving pictures of Rishi Vrantketu, who was 80^{th} of his dynasty. Once in Himalayas, he reached to Mi Bhunju, who was 15000^{th} grandson of Mi Vaayu. He said Mi Bhunju, “I want to study science.” Mi Bhunju gave him science education, and also taught on making different instruments and metals (*DRK*, 2008, 304-305; *DDs*, 24.4.1977, 14.3.1986).

Great Scientist

He knew science waves. His science was so vast that what instruments he made are not yet taken up for study in present day science. His developed weapons could make lake on Earth, rain fire and destroy entire enemy; such weapons have not yet started developing today. Kumbhkaran made an instrument, *Prithvi-Anu-Anveshan*, which could take pictures of minerals present inside Earth at various distances. Once he asked Mi Bharadwaj, “Lord! How can we bring Sun rays in our instruments?” Mi Bharadwaj had such labs where Sun rays were hold. Those rays were brought in instruments and then used to run vehicles. King Ravan had solar energy based aeroplanes, of which some revolve around Mars, some around Moon and

some around Saturn. I remember that Kumbhkaran, Brahmchari suketa and Kabandhi, at the lab of Mi Bharadwaj, made an instrument, which they set in the middle of Earth and Moon as a lab. They used to visit in their plane to that middle set lab and conduct tests on both planets. Mi Panpetu, Shabri and Kumbhkaran made a plane, in which Kumbhkaran used to visit 72 planets. I remember that Kumbhkaran used to fly from Earth to Moon, from Moon to Mars, from Mars to Mercury and from Mercury to Venus. Kumbhkaran had an instrument, *Chitragni*, which used to receive pictures from centres of different nations on Earth. At that time, he was greatest scientist on Earth (*DRK*, 2008, 306-307, 310-311; *DDs*, 18.3.1978, 2.3.1982, 14.2.1982).

Reseach on Anger

Once Kumbhkaran, Ashvinikumar and Sudhnva were visiting a city, where during night a wife was fighting her husband and she was highly angry. When in anger, whatever poison became strong in her, they collected that anger in their instruments. It is said that mother had an offspring (6 months old) in her womb. On viewing that instrument, they divided atoms of anger and concluded

that offspring when after maturity will come on Earth will die after 6th month of birth (*DRK*, 2008, 301-302; *DD*, 20.2.1980).

Research on Sleep

Once Kumbhkaran asked, “I wish to know as what sleep is?” Mi Bharadwaj replied, “When mind, brain, heart and egotism come at one place, this is called sleep. Mind when becomes silent, it is sleep. Kumbhkaran was a great scientist and called as *Nidrajeet* (winner on sleep). My son Mahanandji told me that today it is said that Kumbhkaran used to remain in sleep for 6 months. But it is not so. He never slept for 6 months. Sleep meaning is laziness or ignorance. When mind, brain, heart and egotism were given rest, then he used to take him from external world to inner world, and this way used to gain spiritual strength. Yoga is devoid of sleep, and is a meeting with God. Similarly, one who meets nature, unites atoms, and enters atoms in one another, does not get to sleep. I am shown that Kumbhkaran used to go in hills for 6 months. For 6 months, he used to accept self as, “I am not in nation, not in the world, my duty is to remain in my lab!” Kumbhkaran as scientist, who used to practice science for

6 months, was not attracted to worldly goods. Back in nation, he used to teach scientists in the labs of Ravan. Thus, he used to remain hidden for 6 months (*DRK*, 2008, 302-304; *DD*, 2.8.1970).

Discussion on Prana Science

Mi Kukkut and King Ravan were busy in conversation, and then Kumbhkaran joined them. Kumbhkaran asked Mi Kukkut, “Lord! I do research in Himalayas. There, I have examined that some ray from Sun makes a mix of metal and juices. I wish to provide fragrance in gold. Whether is it possible or not, kindly tell?” Mi Kukkut told, “You cannot bring fragrance in gold. No scientist on Earth could do so. But if you look spiritually, there is fragrance in gold. This requires smelling power. Our Yogis, rishis and *Brahmvetta* could understand different metals through Yoga. In a person, prana moves through nose, and in prana, different metals remain in motion. There are different atoms that dwell in Earth and have co-ordination with prana. In world, prana makes available the tastes of juices.” Kumbhkaran touched feet of Mi Kukkut and said, “Thanks Lord! I was in dark. I should be Yogi, because Yoga proved it and not science. I wish to know as how to

practice with prana?" Mi Kukkut told, "In world, only two things are divided; one is action that devides, and another is object that get devided. When both get co-ordinated, then Yoga splendour takes birth, and a person gets ready to become Yogi. This is because in this entire universe, it may be Mars, it may be different rays from Sun, but what metal-mix they are getting, reaching on Earth, moving in Sun rays, all that moving are *manastatv* and *pranatatv*. One, who co-ordinates these two, becomes expert in science, becomes great, and wins over death. What death is? It is narrowness. To win over death, a person has to give up narrowness. How much a person will dwell in narrowness, and will be devoid of extensiveness, such person will dwell in the house of death and death will continue to engulf such person. But when a person dwells in the splendour of knowledge and science, such person moves with extensiveness. What is extensiveness? It is that what I have, that all is the beauty of God, His greatness. One, who understands this way, finishes darkness of ignorance. If you wish to become great, then understand that co-ordination of two things (divider and divisive) is light and division of both is darkness (*DRK*, 2008, 307-310; *DD*, 29.11.1981)."

Teachings to Ravan and Remorse

Kumbhkaran said to Ravan, "Don't fight with Ram, you wouldn't benefit in fight with Ram." But Ravan didn't agree. First of all, Kumbhkaran said to Ravan, "What you have done? You kidnapped Mother Seeta. This was not your duty. This is not duty of kings. Had I not thought of this nation, I would have killed you by weapons." When Kumbhkaran expressed this, Ravan said, "You are great coward, not my brother." Then Kumbhkaran thought what should I do? I am with brother Ravan. Before death, Kumbhkaran said, "Because of the influence of previous birth, I am fortunate to get birth in Kuber's Lanka. Being descendant of Mi Pulastya, today not done any research on my life. For your (Ravan) satisfaction, I teased the persons of nation and did nothing. Today all my sins are with me. Leaving this body, I am going in next life. Today, with what actions I got my death, I shall get such class of animate life, which will not receive even a single ray of light (*DRK*, 2008, 312; *DDs*, 17.7.1963, 2.8.1970)."

4.4 Seeta Kidnap and Search

Kidnap

Word Power

Voice is such a special that it makes a person learned and a beggar, and its worship makes a living place heaven. Sometimes a person undergoes severe troubles because of voice. In *Treta* period, when Lord Ram, who had to go behind an illusive deer, placed Mother Seeta in supervision of Lakshman, and said, "You are protector and remain in protection." Lord Ram left that place and after sometime, there came a word. Listening to that word, Seeta asked Lakshman, "Go! Go for help of your brother, he has called you." Lakshman didn't agree. He wanted to protect her, serve her. She said, "No." Then she uttered one word foul. Because of that word, she went into torture, remained in torture in Ashok Vatika at Lanka, and received torture for self. One, who is accepting mother, who is saluting in feet, if today we have *Mansa Paap* for him, then this is violence. Seeta passed her life in a great devotion but that one violent word put her in the prison of Ravan. The beginning of violent word starts from the heart of a person, therefore, a person's heart and mind should be

great thinker. Word is like fire, but it can also make a person great (*DRK*, 2008, 228, 231; *DDs*, 25.10.1986, 13.8.1988).

Lakshman-Rekha Science

Ravan reached in Panchvati. Before that, Lakshman drew a line in front of their Panchvati ashram and asked Mother Seeta not to go out of that line. What science it was! One living inside that line remains intact and not burnt, but person crossing that line to get inside is reduced to ashes. What was not there in Ravan administration; there were aeroplanes to visit Moon, Mars and Venus, but there was no character. With Ram-Lakshman, science was plentiful, and also character was plentiful. After leaving for exile, Lord Ram wished to meet the world. This world is going to get ignited in the fire of one-another, Ram wished to meet that world. Heart of one-another should meet; this was his first action of education. He lived at the ashram of Mi Bharadwaj for 6 months. There Lakshman tried to learn that *Lakshman-Rekha*, which then was named as *Somtitee*. Besides Lakshman, it was known to Lord Krishna, Mi Bharadwaj, Mi Shandilya and Mi Dadhichi, besides a number of other rishis. *Somtitee* was

made by such atoms that can absorb fire atoms and also water currents. Regarding science of *Somtitee*, there was a Somna Kritik named instrument, one part of which had power to gather water atoms from atmosphere, second part had power to gather fire atoms and third part had power to gather air atoms. *Somtitee* is made in such a way, that it becomes rich in fire and air atoms, and then space atoms are mixed. After mixing those three types of atoms, using soil particles a semi-solid mixture is made and the same is used in making of *Somtitee*. *Somtitee* has a speciality that if today atomic war begins then it can engulf those pungent atoms, such as in rainy season, Earth engulfs water (*DRK*, 2008, 229-230; *DD*, 25.10.1986).

Ravan's fight with Garud (Jatayu)

Mi Mahanandji said, "Today Sampati is named as vulture, a bird. When after kidnap, Ravan was carrying Mother Seeta by air route, Garud fought Ravan. Today Garud also is named as vulture. I don't understand why your eyes not getting light? You are calling king a vulture. A scientist, who travelled in atmosphere using solar energy, is called a vulture. This is disrespect of a great person, Garud, who studied under rishis and reached to

such heights. Both Sampati and his brother Garud were researcher. Near seashore, they had a small nation, which Ravan had illegally taken over and thrown up of Sampati and Garud in the sky. Garud entered the ashram of Mi Lomash and Sampati went in the ashram of Mi Sambhuk near seashore (*DRK*, 2008, 152, 231-232; *DDs*, 19.10.1982, 2.3.1983).

Search

Hanuman's Assistance

When Hanumanji wished to go in search of Mother Seeta, he asked Lord Ram, "By what power should I go?" Lord Ram told, "What fear and hitch you have, you offer that all to me. You offer your ego to me and go in search of Seeta." Today, taking such thoughts, we have to rise high. Our pride is in that instead of calling such great souls as God, we should worship by taking them as all powerful and great souls. Authors of Maharaja Ram-Krishna have projected them as God. Which great souls understood the secret of their life and saw their life, they know such talks (*DRK*, 2008, 233-234; *DD*, 27.7.1965).

Sursa Killing

Sursa was daughter of King Swetam. She had very good knowledge of science. She had expertise in extension and contraction of her mouth. She had practice of receiving living beings in her mouth and after contraction get them in. She had set an instrument, *Mukhmanit*, in her mouth and with this she used to receive living beings in her mouth. When Hanumanji was crossing sea, she brought him in her mouth. A yogi by contracting his body can become so minute that he can enter the mouth like that of Sursa, and come out of mouth is the speciality of prana science, wherein Hanumanji was very well versed. He was more distinctive scientist than Sursa. He expanded his body and made it vast. He had an instrument, *Sangta*k, handed over by Maharaja Sampati. Sursa was ruling over the nation of Maharaja Sampati. Hanumanji from his instrument attacked the instrument of Sursa, Sursa died and he came out of her mouth alive and entered Lanka (*DRK*, 2008, 258-260; *DDs*, 2.5.1976, 15.3.1983).

Hanuman as Yagyopaveet Protector

When Hanumanji was destroying Ashok Vatika in Lanka, then Meghnad, being unsuccessful on arresting, entrapped Hanumanji in

Brahmpash/*Brahmsutra*/*Yagyopaveet*. Hanumanji thought that I cannot destroy *Yagyopaveet*, this will destroy my *maryada*. This is my arya symbol, which is pious and pure, and it protects our *maryada*. *Yagyopaveet* is a cover. One who takes over *yajna* as cover, none in the world can kill him. This is such as priest of godess gets cover of godess, a worshipper has cover of worship; one who has such covers, no pollution can come near him (*DRK*, 2008, 261-262; *DDs*, 26.7.1963, 6.8.1977).

4.5 Plans to finish Ravan

Rishis Meeting

When King Ravan's nation became vast, terrorism got birth there. Then rishis thought that Ravan's tyranny is terrorising peaple and how to finish it? Ravan's nation was so vast that the Sun neither set nor rose there. In Ayodhya, at the ashram of Mi Vibhandak, a meeting was arranged. It was presided by Maharaja Shiva and Mi Vibhandak and attended by a number of rishis including Devrishi Narad, Mi Vashishth, Mi Vishvamitra, Mi Bharadwaj, Mi Yajnavalkya and Mi Kukkut. Subject of discussion in that meeting was, "How can we finish Ravan's tyranny in this society?" I remember, Maharaja Shiva was asked, "You are respected guru of that dynasty, because you have imparted them education on weapons. Will you give your assistance?" Maharaja Shiva replied, "I made Ravan king. I taught him different subjects on science and also taught in his universities. But any person, who does not work as per the inspirations of his soul, Veda tells that don't make such person head of that place. Today I have decided that I shall not do any assistance to Ravan, because he has become tyrant. He should think over nationalism; his nation should possess character, humanity and fragrance, but instead

there is stink. For such nation, I have no any sympathy." All rishis touched feet of Maharaja Shiva, thanked him and then said, "You have given a repository of weapons to Ravan." Maharaja Shiva replied, "I have given to Ravan one more weapon, which had an speciality that when Ravan will fight enemy, that weapon will give him power and hence no enemy can win over him. I shall elaborate on this unfailing weapon at an appropriate time." During discussion, Mi Vishvamitra was asked to conduct *Dhanuryag* and build princes of Ayodhya, Ram and Lakshman, strong scientifically and in weaponry. Mi Bharadwaj was asked for his assistance. He replied, "What co-operation you require to finish Ravan's tyranny in this society, I shall give. I have taught Ravan dynasty. Kumbhkaran studied science at my school for 12 yrs. His science was so vast and he was such a researcher that he did reseach for 6 months in Himalayas and taught science for 6 months to students at Lankan Universities. If you wish to finish bad behaviour of Ravan, then wise people should be born. This is because society cannot become intelligent till there are not wise people, and there are not readers of Vedas. In my lab, all *Varunastra*, *Brahmastra* and different other weapons were made, I can give this

repository to Ram in every circumstance." At this, all rishis there welcomed Mi Bharadwaj. Finally decided that Ravan has become tyrant, becoming scientist he is terrorising common peaple, and hence he should be finished. After this, meeting concluded and all rishis left. King Ravan came to know of this meeting presided by Maharaja Shiva. He reached Himalayas, touched feet of Maharaja Shiva and asked, "Lord! Did you preside some meeting? I want to know on that meeting." Maharaja Shiva told, "I shall not tell you the contents of that meeting, because that meeting was to finish tyrant. If you are good character, then why are you suspicious? But if you are tyrant, then you shall be killed." Then Maharaja Shiva became silent (*DRK*, 2008, 164-167; *DD*, 9.10.1981).

Ram's Battle Policy

Shiva Worship by Lord Ram

When Lord Ram reached sea shore, then he arranged a meeting and invited there Maharaja Shiva also. When Maharaja Shiva reached there from Kailash in Himalayas, Lord Ram worshipped him and requested, "Lord! You are saviour of Ravan. I wish to kill him. I am going to enter in a war with King Ravan. I want to finish traditionalism.

Now what should I do, please permit?" Lord Ram tried to educate Ravan several times, because when there is traditionalism in the form of different religions, such traditionalism destroys a person. When Lord Ram worshipped Maharaja Shiva and requested for permission, then Maharaja Shiva gave him two weapons and said, "One weapon is such that will put entire army of Ravan under fire. Second weapon is such that it will produce rain and army of Ravan will be saved and simultaneously your army will be saved. I am giving you these two weapons and also awakening you that I have already given this power to Meghnad, son of Ravan." When war between Ram and Ravan was going on, then Meghnad send in air a weapon that yielded fire. Then Ram blew a weapon that yielded rain and put down fire, and thus saved his army. Maharaja Shiva also gave Ram a weapon, *Shivastra* (*DRK*, 2008, 263-264; *DDs*, 7 & 9.3.1979).

Vibhishan's Assistance

Kicking with Bad Intentions kicks the Kicker

Vibhishan told Ravan, "This is existing rule that when king of a nation rules by misbehavior or a king kidnaps girl of another nation, the nation of such king gets destroyed

today or tomorrow. You are going to finish. This I remember before hand. If you accept my request then take Mother Seeta and touch the feet of Ram." Listening this, Ravan became angry and said, "You are not my brother but enemy. Should I touch feet of my enemy?" When there is time of destruction, brain becomes of the same type. Ravan started kicking his brother. Then Vibhishan replied, "Brother I am talking what is right for you." Ravan said, "I don't want such talk. Go! You go near him, of whom you are praising." Then Vibhishan went to Ram at seashore, introduced himself, expressed great events in his life and then said, "Lord! I have come to take your shelter." Then Ram took Vibhishan in his shelter. Ram asked Vibhishan, "You are brother of Ravan. I am going to fight Ravan, whether I shall be able to win over him?" Vibhishan replied, "In case, you take 7 births, you cannot win over Ravan." Ram asked, "Why I could not win Ravan? What speciality he has?" Vibhishan replied, "Sons of Ravan are very strong. Besides this, Ravan himself is a learned, strong and scientist. His sons have similar specialities. His son, Narayantak, who is a great scientist and invented scientific instruments, may kill you. Maharaja Shiva, Guru of Ravan, will help Ravan, then why Ravan

will not win. As many Rams come in front of Ravan, even then you cannot win over Ravan. Ram asked Vibhishan, "I have to win over Ravan. What should I do?" Vibhishan replied, "You do *Ajaymedh Yajna* (hereinafter *Aj. Yajna*) and if *yajna* will be done in order, you will win. Ram said, "I will do. Will Shiva bless me?" Vibhishan replied, "Lord! If you do *Aj. Yajna*, invite Shiva, then he shall join you, and you certainly shall win (*DRK*, 2008, 266-268; *DD*, 7.1.1962)."

Ram's Ajaymedh Yajna (Yajna for Victory)

As per the advice of Vibhishan, Ram started gathering required material for *Aj. Yajna*. When entire required material gathered and intelligentia invited, Vibhishan said, "If *Brahma* of *yajna* is not Ravan, then *yajna* will not be successful." Ram asked, "How this can happen? How my enemy will come for me?" Vibhishan told, "Ravan is expert in 4 Vedas. In case you invite Ravan, he shall come and make your *yajna* successful." Then Ram-Lakshman reached the doors of Ravan. Before this, Ravan had never seen Ram, therefore, Ravan could not recognise him. At that moment, Ravan was busy doing justice in his judiciary. Looking at judicial decisions of Ravan, Ram told

Lakshman, “Ravan is very wise. How good decisions he is taking. How to invite him?” Both remained silent till judiciary concluded and then reached in front of Ravan and said, “Lord! We are doing *Aj. Yajna*. You make *yajna* successful according to Vedas.” Ravan told, “As you wish, that will happen.” Ram again said, “Lord! *Yajna* will be at seashore and you are invited. Tomorrow, it won’t be possible to come, you try to reach there at afternoon.” Ravan agreed to Ram’s request. Next day, when forenoon ended and afternoon started, all started looking for Ravan. After sometime, Ravan in his Pushpak plane reached that great soil, where Ram has constructed *Yajnashala*. Both brothers welcomed Ravan and Ram declared Ravan as *Brahma* of *Aj. Yajna*. After becoming *Brahma*, when wearing of *Yagyopaveet* started, then Ravan asked for their introduction. Both said, “Lord! I am Ram. I am Lakshman.” Ravan said, “What is this? This is very surprising!” But next moment Ravan said, “Yes! When you have chosen me *Brahma*, this is my duty to do *yajna* with all rules and regulations (*DRK*, 2008, 268-270; *DD*, 7.1.1962).”

Seeta in Ajaymedh Yajna

Ravan asked Ram, "Where is your wife?" Ram replied, "Lord! My wife is in Lanka." Ravan thought that if I do not conduct *yajna* as per rules, then I shall become sinner of dieties. They have nominated me *Brahma*, my duty is to bring Seeta and do *yajna* with all rules and regulations. Mi Valmiki said that Ravan in his Pushpak plane reached Ashok Vatika and asked Seeta, "Come to seashore, where your husband has organised a *yajna*." Seeta replied, "You always tell a lie. Sometimes speak truth also." Ravan said, "No Seeta! Your husband has nominated me *Brahma* of that *yajna*." When Seeta came to know this, she became happy, and then reached by Pushpak plane the place, where *Aj. Yajna* was organised. Reaching there, she sat on the right side on Ram, and Ravan sat in her right side as *Brahma*. After this, *yajna* started (*DRK*, 2008, 270; *DD*, 7.1.1962).

Ram-Seeta's Dakshina

When *yajna* was to be concluded, then Seeta asked Ram, "Do you have something as *Dakshina* for Ravan? He is a rich king." Ram asked, "What should I do?" She replied, "You take my *Kauri-Jura* (a woman's ornament) and give it as *Dakshina*." Ram accepted that. After

conclusion of *yajna*, Ram and Seeta reached near Ravan to offer *Kauri-Jura* as *Dakshina*. Ravan said, "It seems that this *Kauri-Jura* belongs to Seeta. Then Seeta said, "Lord! This *Kauri-Jura* was made by my father-in-law Dashrath as an ornament. Today it can been used in this pious *yajna*." Then Ravan told to Seeta, "I accept your *Dakshina*, but I do not want to spoil your make-up." Hearing this, the subject astonished and said, "Ravan is very wise." On conclusion of *yajna*, Ravan said to Ram, "It seems your desires will certainly get fulfilled." Blessing Ram, then told Seeta, "If you wish, serve your husband, or come with me." Seeta said, "Lord! From today onward, you are my father *Brahma*. For me, here is same and there is same. I shall go with you." This is religion. Ram also did not say that Seeta where are you going. Then Seeta with Ravan board on Pushpak plane. Ravan at that time chanting a mantra from Rigveda said to Seeta, "Today I feel that my time of destruction has come. My Lanka is going to finish." Seeta asked, "Lord! Why are you so sad?" Ravan told, "My great subject is going to end up. One, who owned enemy and after owning and making him *Brahma* has extracted his (Ravan's) spiritual light, why his (Ram's) wish not be fulfilled? Today it seems that I have not to

conclude *yajna*. After conclusion of *yajna*, it seems me that no person will remain alive in Lanka." Saying this, Ravan became very sad (*DRK*, 2008, 271-272; *DD*, 7.1.1962).

Angad's Assitance

Angad in Royal Court of Ravan

Lord Ram, when set army at sea shore, said Angad, "You go as envoy, because if by talk heart changes of a king, that protects nation and the Subject. You go to Ravan, who is both king and wise. You request him that if Ram and you come together that will be very good." Angad before leaving asked, "Lord! How should I co-ordinate?" Lord Ram told, "Co-ordination is that Ravan return Seeta to me and then he rule over Lanka happily and further there is no dispute." Angad got this idea and reached Lanka. In Lanka, Ravan was present in Royal Court. At one seat, Meghnad was sitting, and at another seat, Kumbhkaran was sitting. Also, present were senior officials of nation. Angad asked gatekeeper that he wants to meet Ravan. Gatekeeper went to Ravan and asked that Angad, son of Bali, wants to meet you. Ravan told to allow him. When Angad reached there, Ravan asked, "O Son of Bali! Why have you come? I heard that you have been

made Army Chief of Ram's army." Angad replied, "What you have heard, is true. Today I have come as envoy of Ram. I wish that you meet Ram and co-ordinate, then it shall be very good. This will result in Lanka remaining decorated." Ravan told, "I do not want to meet Ram at any point of time. I do not want to co-ordinate with Ram." When Angad asked the reason, Ravan replied, "Comparing me, Ram is neither that powerful nor such a great scientist. Instead of wasting my time in meeting with Ram, I shall devote that time in ruling my nation." When Ravan said so, Angad again asked, "No Lord! Don't do such proud. A king should not go in egoism. This is because a person, who is going to attack you is how much strong that God knows, not you." Ravan told, "I know how strong I am. I am very powerful. We have science. We attack in air, on Earth and also inside sea." When Ravan said so, Angad replied politely, "No Lord! This is our duty that we do activities using pure divine knowledge because what disputes are there in this world those are very fiercy. In a nation, when there is war, then blood of living beings is shed; that blood should not be shed. What waves from blood come out, that waves pollute air. Thus atmosphere get polluted and then Earth sphere is polluted, and this

results inner querrel in human humour. You should accept this from me (*DRK*, 2008, 279-281)."

Ravan again said, "O Angad! Do you know, your father was my friend? Now he is not in this world, but in case he would have been alive, you could know how strong I am." Angad replied, "I know you are very strong, but see what is made of this power in the world? What is its last leg? Use of power is the worship of power. Such as prana moves in air, when air gets polluted, then the same becomes murderer. When by puryfying we use that air, it enters in different actions. Similarly, use your power. You are powerful, we feel happy. You apply your power in ruling your nation, the nation will become great; applying your power set up character, your character will become high, and you and your rule of nation will set an image in the world. In case, your actions dwell in violence, your tendency will remain in violence. Ravan! You know a king, who brings princess or a woman of royal eminence to his nation, is not respected. This is an offence and a negetive tendency for a nation." When said so, Ravan told, "Angad! You know whom you are talking? Now I am king of Lanka. I also rule in infernal regions." Angad replied, "I know. In your nation, neither Sun rises, nor sets. But I say

that your power should be used in true sense. If true, then in your nation all girls will be safe, and all human power will remain pious." When Angad said so, Ravan did not accept even his single word and said, "You are fool. You worship, who has killed your father." Then Angad said, "My father died. No mention, because death of father is true; it may be father, son or daughter, whose character has gone corrupt, such person should not live in this world. This is because such families get blemished. Our house got blemished, he died, no mention. But you think for self that what will happen of you? What position he got, you will get a position next to him. Your position will be many times higher than that of his position, now what will happen of you? Now you view your heart, which princess you are keeping in your house, you cannot defile her character because she is great and godess. If you feel that you have committed a mistake, then I have got this right from Ram that you give me Mother Seeta and there will be no dispute between you and Ram." Ravan said, "I have such a big centre of weaponry that it can finish entire Earth. I am very powerful. I cannot unite with Ram (*DRK*, 2008, 281-283)."

Angad's Leg Set

I remember that when Ravan did not agree to what Angad said, then as I was talking on prana, Angad brought prana into thigh of a leg, and asked Ravan, "If you are strong then in case you remove my leg from one place to another, I shall give up Mother Seeta and take Ram back to Ayodhya." Now Angad did *Khechri Pranayama*, brought his all prana into a leg, set that leg, and said, "Come! Is there any strong person?" Meghnad came. What to say of Meghnad, wariors more powerful than Meghnad, could not remove set leg of Angad from one place to another. Then all warriors there became silent. Finally, Ravan thought what type of special person he is? Then Ravan himself decided to remove his set leg and went towards Angad. Looking this, Angad set his prana as before, brought back his set leg as normal, and said, "No Lord! Why you touch my feet? You touch feet of Ram so that you get deliverance and your Lanka is protected." Then Ravan said, "Angad! Leave this place and go to your master, otherwise you have to fight with me." Angad said all right (*DRK*, 2008, 283-284; *DD*, 4.12.1985).

Maharaja Shiva's Assistance

Maharaja Shiva had a weapon, which he received from Rishi Markandey, who made this weapon. This was the same weapon, which Maharaja Shiva mentioned in a meeting of rishis presided by him, and told that he shall elaborate on this weapon at an appropriate time. When Ravan came to know that Maharaja Shiva has an unfailing power, he went into the feet of Maharaja Shiva and prayed to get that weapon. Maharaja Shiva was both guru and *acharya* of Ravan and hence gave that weapon to Ravan, who gave that to Mandodari. Ravan set that weapon inside the central pillar in his royal house. That weapon had co-ordination with Ravan's navel and heart. It had voice power such that waves from that weapon reach Ravan through his navel and heart, and how long those waves reaching him, nobody can kill him. A person linked with that weapon in war cannot be killed by anybody (*DRK*, 2008, 320-321).

Secret of Ambrosia in Ravan's Navel

Long back I told that Ravan's Navel had store of ambrosia. He also had a store of devotion, which was education that he received from *Brahma* during childhood. I have told you at different times that we have different

titles, such as *Brahma* is a title. *Brahma* is named to God and also to a person well versed in Veda. Also, ambrosia from Moon is stored in navel centre. How it is done? In human body, naval connects about 2 crore veins. One is *Sushumna* vein that starts from brain and connects front part of naval system. One is *Sudhit* (*Bodhit*) vein that starts from *Brahmrandhra* and connects to naval system. On full Moon night, *Sudhit* vein through brain connects directly with Moon, and feeds on light from Moon. Those, who are well versed with pulse science, know that how ambrosia is received from Moon and how ambrosia made ripe? Ambrosia thus made gathers in the middle of that vein. Ambrosia makes a person strong and conquerer of death. Such person lives a long life because of ambrosia in his naval system. This is called ambrosia pond in naval system. In another DD, Brahmchariji told that on full Moon day, a person sets up at seashore, because on full Moon day and on *chaturdashi* (a day before full Moon day), Moon takes ambrosia and it raises sea water and takes ambrosia in its light. Using *Sato Pipladi Sato Vritika Hotri Pranayam* (a pranayam), we receive those atoms through tounge. In the lower part of tounge, there is *Chandra Vaahak* (name of a vein) vein that connects to *Puratan*

(name of a vein) vein, and then connects to *Ingla-Pingla-Sushumna* named veins. *Ghran* vein, which starts from *Pingla*, has a solid relation with human's navel. Today, I tell you of some *acharya*, who stored ambrosia in navel. Our rishis told two centres of navel, one is *Brahmrandhra* and another in the centre of belly. But yogi's navel, where ambrosia gathers, is *Brahmrandhra*, by which yogi receives ambrosia. Those yogis, who gather ambrosia in navel, gather prana there. In that prana, by doing *Sheetli Pranayama*, to bring navel centre on height, the same ambrosia is sent in upper part of *Brahmrandhra* at a place named *Sato Piplad Avrit*, where ambrosia gets stored (*DRK*, 2008, 327-329; *RR*, 2008, 110-111, *DD*, 22.10.1964).

Today, that weapon or unfailing power is termed as ambrosia in Ravan's navel. During war between King Ravan and Lord Ram, that weapon remained co-ordinated with navel of Ravan, and he could not be killed by Ram. After 12 days of war between Ram and Ravan, Ram got surprised and asked Vibhishan, "Why Ravan is not killed?" Vibhishan replied, "Lord! Maharaja Shiva will reply this. Send Hanuman and Jamvant in the dress of brahmans to the doors of Maharaja Shiva." Lord Ram asked Hanuman and Jamvant to go and said, "You know from Maharaja

Shiva as why Ravan is not killed? Whether nation will remain in dark, there won't be light. How long this egoist will remain, there shall be no light, and darkness will continue to be acquired?" Hanuman and Jamvant left and reached Kailash, where Maharaja Shiva lived. Maharaja Shiva welcomed them, asked to sit and then asked, "Tell Brahmans! Why have you come?" They replied, "Lord! We want to ask some questions from you?" Maharaja Shiva said, "I am not able for questions. You are learned." They replied, "No Lord! We want to participate in a national discussion." Maharaja Shiva agreed and in the night sat for discussion. Hanuman and Jamvant asked, "How Ram can win?" Jamvant asked, "Do you want to see Ravan alive?" Maharaja Shiva said, "No Brahman! I have no such desire." Hanuman and Jamvant again asked, "Lord! A war between Ravan and Ram is going on. Ravan's family is finishing. You are *acharya* of that nation. You have love to that family. Why don't you put your might to support them?" Maharaja Shiva said, "Brahmans! I am not helping him because if a king gets away from his objectives, one should not help such king. Therefore, I am not going with him." Duo asked, "Then you want king Ravan to be killed?" Maharaja Shiva said, "Yes! It is so. I had been with that

family. King Ravan, instead of protecting character of this society, misused this society." An imagination came in the mind of Maharaja Shiva, who then asked, "It seems in the dress of brahmans, you are someone else." Duo cleared the secret and told that one is Hanuman and another Jamvant. Maharaja Shiva asked, "Good! Why have you come?" Duo said, "Lord! We have come that Lord Ram has invited you to come there and give your views in a meeting as what to do now? Maharaja Shiva had special love for the kings of Ayodhya." Maharaja Shiva said, "Good! I shall come (*DRK*, 2008, 321-322)."

Maharaja Shiva's Advice

Maharaja Shiva in his plane reached the place, where secret meeting was to take place. Lord Ram touched feet of Maharaja Shiva and asked, "Lord! How can I kill Ravan? Please tell, what should I do?" Maharaja Shiva told Ram, "You cannot win over Ravan. This is because it is said that Ravan's navel has ambrosia. First he did Yoga in childhood. After that, when he came in my contact, I gave him a weapon. That weapon is set in the middle of central pillar in his house. Waves from that weapon reach Ravan through his navel and heart, and how long those waves

continue to reach him, nobody can kill him." Lord Ram asked, "Lord! Then how Ravan can be killed?" Maharaja Shiva told Ram, "You send Hanuman and Jamvant to get that weapon as donation from Maharani Mandodari, who is learned, pious and donor. In case, she donated to you that weapon, you can win over Ravan, but if not donated then you can never win Ravan. If you can get this weapon, then own it, otherwise you cannot win over Ravan." Maharaja Shiva then boarded his plane and went back to Kailash (*DRK*, 2008, 323-324).

Hanuman-Jamvant's Trial for Weapon from Mandodari

At this, Lord Ram went into thinking the whole night as to how that weapon can be obtained from Maharani Mandodari. Hanuman and Jamvant told Ram, "Lord! Don't worry. We shall enter Lanka and attempt to get that weapon." Duo impersonated as Brahman and entered Lanka. They reached in Ravan's room. Ravan welcomed them and asked to sit down. They asked Ravan, "Why are you so sad?" He told, "I am sad that what I shall do by doing my duty in Lanka? I am thinking but not reaching to any conclusion." Then Hanumanji said, "You are Ravan and Ram Ravan belong to the same Zodiac sign. You meet

Ram." Ravan told, "This cannot be. I shall not unite with Ram." After sometime, duo went to Mandodari, who welcomed them but could not recognize. They said, "We are brahmans. We shall not eat anything." She asked, "Why?" They replied, "We have come to seek some donation. In case, we get donation, then we shall eat something." She said, "What do I have to donate? My entire Lanka is on the way of destruction. You take food. It is said that in which house, wise and devotees visit, and they are not greeted and given food, they give up their sins and take away virtues of those residing in that house. Lord! You shall give up your sins and take away my virtues. I shall become deprived." They said, "We shall not take food till our desire is not fulfilled." She said, "Lord! Express, because a vowed person is one, who wished for what to be given, be given. You are begger and we are householder. A house is one that welcomes all. We welcome you. What you want in donation, accept that? Are you really brahman?" They replied in affirmative. Mandodari asked, "What do you want?" They replied, "We wish that in case you promise, we shall express." She told, "Queens do not go against their words. This is their ornament, religion, humanity and *maryada* of nation. If

after expressing a word, it is backtracked, that destroys *maryada* of a nation. Therefore, I cannot go against my words expressed." Both spoke in one voice, "Mother! What weapon is set in your middle pillar, we want that weapon, otherwise we shall not take food." Mandodari was well versed in Vedas and learned woman. She thought what they asked for is life of my husband. She asked, "Tell, who told you that weapon is set here? This is known to me and my husband. It seems you are not brahman." Both said, "Take in your view that we are brahman. Maharaja Shiva told us on this weapon." She said, "If Maharaja Shiva do not want my husband, then I can donate weapon. Maharaja Shiva is friend of this nation, he is everything for Lanka. He is Shiv. He is friend. In case, he do not want my husband, then I shall donate the weapon." She obeyed Maharaja Shiva, took out that weapon from inside the pillar, and handed over the same to them. Duo said, "Mother! Thanks for your sacrifice! Thanks for your donation that you gave us! This is not donation but the life of your husband." She asked, "I know this, but after getting this weapon, both of you becoming so happy indicates that you are not brahman?" Both became silent and then said, "Yes Mother! I am Jamvant and he is

Hanuman." Mandodari, when heard this, said, "My family met to death, but husband remained. I wished to protect my husband, but when all kings do not want Ravan, then he is to die." Taking weapon, both were returning, and in the way they heard to a divine communication sent through instruments by Maharaja Shiva telling, "Jamvant! Finish this weapon in sea, otherwise this will continue to give power to Ravan." Both fixed in the middle of sea that weapon, which then got finished (*DRK*, 2008, 324-327).

4.6 The Great War

Wherefrom Lord Ram got such a vast store of weapons that he dared to fight powerful Ravan? He got all weapons from Mi Bharadwaj ashram. Similarly, he received different other weapons from various sources. He made King Sugreev his friend and with his assistance he fought Ravan. He had atomic weapons also. When Meghnad used atomic power, Lord Ram used a weapon, *Chandravas Ketu* to contain entire atomic power of Meghnad weapon (*DRK*, 2008, 313; *DD*, 24.2.1991).

Lakshman-Meghnad War

Lakshman Trance and Treatment

During war, Lakshman killed a big part of army and then Meghnad used a weapon, *Shaktishastra*, which he won from *Indra*. That weapon covered clouds, which started raining fire, resulting in killing Lakshman army. Then Lakshman used *Varunastra*, which engulfed fire elements. War continued. Another weapon by Meghnad made darkness. Another weapon by Lakshman removed darkness and Sun light resulted. Then Meghnad used a power that made Lakshman trance. Lakshman was then

taken near Ram. Then Vibhishan was asked for a *vaidhya* (doctor) to treat Lakshman. Vibhishan told Sudhanva (Sushena as named in *Ramcharitmanas*) as appropriate *vaidhya*. Sudhanva (1700 yrs old) lived like a young person, because he always remained in devotion, kept on consuming medicines and remained busy in his duties. He did 25 rituals of 12 yrs each in his career. Then Hanumanji in his plane went speedily, put Sudhanva alongwith his mat in his plane and came back to Ram. Sudhanva was then awakened, and he asked, "What happened? Where I slept and where I am waking up?" Hanumanji said, "We brought you because *vaidhya* is like God. When *vaidhya* treats, his intellect is like God. He is honest, innocent, alike, and cures patient's diseases." When Sudhanva awakened, then he felt as if there is shower of preachings by rishis. Sudhanva felt, "Dieties raining grace, what should I do? Though this is not my duty but my intellect and soul asks me to do. External world don,t permit because Ram is enemy of my king. But if soul that is alike permits, I should go for treatment." Sudhanva asked Hanumanji, "Go to *Neel Parvat* (name of mountain). There is *Sulakshna* (name of medicinal plant), nearby is *Sangrat* (name of medicinal plant); you bring both plants."

Hanumanji asked, "How shall I recognise, because I have no knowledge of those plants." Sudhanva told, "In which Himalaya, I am inspiring you to go, those plants are such that during dark nights, when even stars are covered under clouds, then leaves and flowers of those plants look as if somebody is lighting them. You bring those plants." Then Hanumanji sought permission of Lord Ram and left. Sudhanva told, "If Sun rises and plants received Sun rays, then rays extract properties of those plants and refill back during night." I remember Hanumanji left, reached mountain and saw those plants. Hanumanji was strong and a symbol of power, he removed that part of mountain, which contained those plants, and returned. In the way, he faced a number of obstructions and difficulties, but inspite of that he moved speedily and reached near Sudhanva before Sun rise. Looking this, Sudhanva said, "Thanks! An army, which has such a leader, who is so adherent and sympathetic, which person in this world can win over him?" Remembering God, Sudhanva combined those plants and alongwith water gave to Lakshman, this resulted in neutralising that power and Lakshman wake up with the same strength and energy. Lakshman returned to his original shape (*DRK*, 2008, 315-317; *DDs*, 16 & 17.7.1984).

Ravan-Mandodari Talk on the Death of their Sons

I remember, when her all sons died, Mandodari asked Ravan, "Lord! All sons died, but we being follower of Vedic customs, I could not understand the reason that our sons left before us?" Ravan said, "You tell the reason." Mandodari replied, "Lord! One who kidnaps daughter or wife of other persons, such person meets to such bad results." Ravan said, "No! There may be other reason." Mandodari replied, "Lord! I also view that we kept Veda education, but could not provide nation the character, and also we ourselves could not adopt to Vedic principles. Then Ravan said, "It may be but I did such activities, bad results of which are before me. I studied different education, but could not put them in use. I could not make self and society as per the Veda. I could not establish character in the nation. Thus whose character and restraint is gone, such person meets to destruction (*DRK*, 2008, 319-320; *DD*, 2.5.1978)."

Ravan Killing

After destruction of a weapon or unfailing power, which was given by Maharaja Shiva and kept inside a pillar

in Ravan house, henceforth no power reached to Ravan. When Ram attacked, Ravan thought, “Today I am not getting power.” Ram said, “Ravan! Today you have to die. This you shall be feeling.” Ram bound Ravan with weapons and then Ravan met to death (*DRK*, 2008, 327; *DD*, 2.9.1990).

Why Ravan Lost?

Selfishness–When selfishness reaches optimum, rich people gather optimum, and poor becomes poorer. At such time, pain of poors breeds bloody revolution, causing destruction. During Ravan period, such revolution came, because wealthy gathered wealth and poor became poorer. Those gather wealth are Ravan, and someone as destroyer of Ravan takes birth as Ram (*DRK*, 2008, 337; *DD*, 28.7.1966).

Traditionalism–During Ravan period, there were different traditions in the name of God. Father, mother, son and daughter; all followed different traditions. This traditionalism generated fire in Lanka. Lord Ram understood this situation. In *Treta* period, some traditionalism entered Ram’s army, and some went with Ravan. Finally, because of traditionalism, Ravan met with

destruction. Ravan could not become *Brahmvetta*, but different traditions got set up in the name of God and the same became reasons for the destruction of Ravan. Ram, who was *Brahmvetta*, finished such traditions and tried to bring in Vedic light (*DRK*, 2008, 337-338; *DDs*, 23.2.1991, 21.5.1992).

Egoism–King Ravan said, "I shall win and not allow Ram win Lanka." There is no sign of Ravan in the world. Where is Ravan? Where is golden Lanka? That lost in the Earth. Those houses are not seen. We imagine but no symbol is there (*DRK*, 2008, 338).

Seeta Kidnap–Destruction of society and nation takes place, when there is character assassination of my daughters. Ravan's ill-intended look of Seeta's character resulted that Mother Seeta remained firm and Ravan could not spoil her life. Ravan was a great king and scientist but agony of Seeta destroyed Ravan family and put nation in the mouth of fire. Thus a nation, when indulges in character assassination of my daughters, gets destroyed. At such time, due to impure revolution, king himself goes into the mouth of fire. Proud of science put Ravan in destruction, family destroyed and my daughters became widow; all lost. Ravan's Lanka had science labs and

beautiful schools but an attempt of character assassination of my daughters made that nation a cremation ground. I told that when Ravan took a *devi* to Lanka, then Lanka got lost. When king thinks that let nation be sacrificed on *devi* but *devi* must remain, there every person becomes anxious, and no celibacy is observed there (*DRK*, 2008, 338-339; *DDs*, 2.8.1970, 18.3.1981).

Ravan's Repentance on Death Bed

Ravan almost killed and from death bed he said, "Ram! You killed me and this killing should not happen." Ram replied, "Why not? You did a great sin that you brought a desolate woman from fiercy forests to your house. A king, who brings a virgin or a woman living in his nation to his house, is worst sinner. In a nation, such king, who spoils virginity of a woman, is devil and fraudulent. A king, who has such a defiled thoughts, should be killed by the Subject." I was told by Mahanandji that the time on today is on the same footings, such as to defile girls and women of others. So the king of today is going to be destroyed tomorrow. Ram said, "Ravan! Do you accept this sin or not?" Ravan replied, "Lord! What could I do when you defiled face of my sister, Somtiti."

Ram told, "I did not do. You didn't understand my character and humanity. In case you desired, I could have replied this. But you didn't ask. You know she at that time became fascinating. Then I requested to go and she left. She did her defilement for self favour from you. We both are *Kshatriya*, and this is not the duty of a *Kshatriya* that he defile face of any woman or his hands touch her body. Our hands can touch as mother and sister, but not as wife. We are *Kshatriya*, none of *Raghuvansh* custom permits this." Ravan came to know this truth at death bed. He said, "Why don't you made me known of this?" Ram told, "Lord! How could I make you to understand, because your national pride was dead. I remember, you snatched Sampati's nation that was at seashore, where both brothers, Sampati and Garud, were king. You made them beggar. Sursa was queen of Magadh nation. You snatched that nation and made Sursa as public servant. Did I not know your ruling system? You killed King Somvritika of Patalpuri and made Ahiravan as king there. In Patalpuri also, you killed a king named Keerti and murdered his wife. To destroy woman of others had become your pofession since long." Ravan became silent and said, "Ram! Really what you said is true. Forgive me!" Ram

said, "In *Raghuvansh*, none from Bhagirath till today had been there to defile any woman. When a king is in ego, in that period, such king gets lost. This is because in ego, such kings defile women and this defilement engulfs such kings." Ravan replied, "Lord! I wish to die. My ears have no strength to listen such words." Then Ram along with Lakshman left to their ashram (*DRK*, 2008, 329-331; *DD*, 2.9.1990).

Ravan's Teaching on Death Bed

When Ravan was on death bed, Lakshman said to Lord Ram, "Lord! we have won!" Ram told, "We have not won, because Ravan was so statesman, scientist and Veda-versed, I feel that today the Sun of world's grammer has set." When Ram said so, then Lakshman asked, "Why are you expressing so sad words?" Ram told, "Go, Lakshman you listen to statesmanship from Ravan." Lakshman decorated with weapons went and, by standing behind the head of Ravan, asked, "Ravan! I wish to know from you on statesmanship." Ravan didn't reply and remained silent. Lakshman went to Ram and asked, "Lord! He is not responding. It looks he is dead." Ram asked Lakshman, "Which side you stood near Ravan?" Lakshman replied,

"On his head side." Ram said, "You are not statesman. He is great. You had to stand on the side of his legs." Both Ram and Lakshman reached there and after touching his feet asked, "Ravan! We want to listen on statesmanship from you." Ravan said, "Ram! What can I express now? I am on death bed. In a nation, there should be science, but it should not be misused, because misuse of science results in destruction of a nation. Misuse of science makes the society idle, thereby resulting bloody revolution. In case, you wish to make your nation high, then king should not be lethargic and erring. When there is lethargy and err, there shall be attack on girls and daughters of others, such nation will end up today or tomorrow. He again said, "Ram! Today I am defeated but in my lifetime, till I was alive, I didn't allow you to enter Lanka, because my hands were strong. I wished to make the gold smell but I could not do this. I also wished to make my place in heaven; this also I could not do, because I talked only tomorrow and tomorrow. Ram! What work you wish to do, do it now; to leave for tomorrow is foolishness and erring, and this is duty of wickeds. Today, intelligentia is declining. Nation is built by intelligentia. Politeness and intelligence take the nation to heights. I had 4 works in mind, but could not

do: i) smoke from fire be stopped; ii) make route to visit Moon; iii) take death in my command; and iv) understand growth under the Earth and remove sins of water. All this I could not do. I have to do some duties on tomorrow and they ended on tomorrow (*DRK*, 2008, 331-333; *DD*, 2.4.1962)."

Ram touching feet of Ravan said, "Thanks! Today I feel sad." Ravan replied, "Ram! In your nation, there should not be shortfall of learning. Scholarship protects nation and society, and *yajna* type high activities are protected. Today you have won over Lanka, but this is not victory over Lanka. Today piercing of all my attacks and power was given to you by Vibhishan, but today I am very happy. When I was studying in ashram of *Brahma*, then I attacked daughter of guruji and she cursed me. Because of my wickedness, when she began to die, she said, "You also shall die similarly. Thus I did two sins. One, by attacking daughter of guruji, and second by frustrating the foresters, who came by the permission of parents." Thus Ravan by repenting and doing *pranayama* left his body (*DRK*, 2008, 334; *DD*, 9.3.1977).

Vijayadashmi

On Vijayadashmi day, Lord Ram killed Ravan. This day is termed ambrosia day, when after win over Ravan, Lord Ram became debt free. Earlier, Vijayadashmi day had been recognised under different occasions; those transacting money worship Godess Lakshmi, students worship their studentship and *Kshatriyas* worship their weapons. On this day, Mi Vishvamitra organised first *Dhanuryag*, and Kabandhi made a fire weapon. This day, farmers receive and worship new harvest of crop, and a true spiritualist by controlling his 10 senses orients towards *Brahma* (*DRK*, 2008, 334-336; *DD*, 29.9.1990).

4.7 Ram-Ravan Comparison

Character and Spiritual Power in Ram

Ram was scientist, yogi and had spiritual power. Ravan was strong and a great scientist. He had no spiritual power, therefore, Ram is given more importance than Ravan. Ram had character and humanism. Ravan was devoid of character and self-confidence. Those having self-confidence win in the world. Ram's character was so high and pious that he adopted persons away from nation and living in mountains, and those, whom nation had no pacification. Ram took such people in self-confidence and won a vast empire (*DRK*, 2008, 340; *DD*, 18.10.1970).

Industrious and Scientist Ram

Ram was greater scientist than Ravan, because Ravan never thought that what for this body God has given to him. Ravan drew matter of others and lived a lavish life. Ram understood by spiritual and yogic power that God had given him this body to help others. Ravan, who made dieties captive, is an unparallel scientist in this world till date. Ram was also a great scientist and expert in geosciences. He made barren land fertile and helped

Nishad in realising crops from barren lands. Therefore, Ram was greater scientist than Ravan because Ram used science to help others, whereas Ravan used science for self pleasure (*DRK*, 2008, 340-341; *DD*, 18.8.1962).

Maryada Purushottam Ram

Lord Ram obeyed so nicely and how high yogi and great soul he was that he again set up an example of *Maryada* in this world. On one side, there were preparations for the coronation of Lord Ram, on the other, mother was expressing that Lord Ram should go to forests. Maryada Purushottam Ram understood that I have come to obey my parents and fulfil my duties. At the same time, Lord Ram became ready to go forests and said, "Mother! Permit me; I am going to forests." Mother Kaushalya permitted, "Son! Surely, you go to the forests." Listening to Mother's permission, Lord Ram obeyed the duty and went to forests (*DRK*, 2008, 341; *DD*, 22.10.1964).

Devotee, Yagnic and Worshipper Ram

Ram was devotee, but not Ravan. That is why Ram won over such a vast empire. In Ram's house, every year Godess worship was held on two occasions under two

cropping system, when one crop is harvested and seeds are sown for next crop in the soil. When cereals reach a house after the harvest of crop, a *yagna* was organised. This is worship of mother nature or Godess worship. This is here indivisible light. I remember life of Ram. He, since when set up the nation till death, kept *yajna* light alive. That *yajna* light in his *yajnashala* always remained lighted, *yajna* used to take place; this all take society and nation to heights (*DRK*, 2008, 342, 346; *DDs*, 10.5.1968, 20.3.1972).

Ram: Nourisher and Spreader of Culture

Lord Ram spread culture in the world. King Ravan spread his nation in almost entire world but he had no generosity. Lord Ram killed Ravan, spread culture, and thus made world generous and pious. Ravan, who was well versed in Vedas, lived 48 yrs in celibacy, and was highly intelligent, but had lost culture. Lord Ram made Vibhishan king of Lanka and spread culture; Narayantak, who was king of Sombhum nation, was killed and Adyut was made king there and spread culture; at Patalpuri (lower regions), killed Ahiravan, and Makardhwaj, son of Hanuman, was made king there and spread culture and so on, and then

returned to Ayodhya (*DRK*, 2008, 342, 346; *DDs*, 18.4.1964, 18.10.1970).

Traditionalist Ravan, and Generous, Virtuous and Righteous Ram

Suryavanshi (born in solar race) Ram and *Chandravanshi* (born in lunar race) Ravan

Since the creation of universe, human society is devided in two parts, *Suryavanshi* and *Chandravanshi*. This is because the shape of day is based on the Sun and the shape of night is based on the Moon. Whether we should become *Suryavanshi* or *Chandravanshi*; but the both achieve their completeness. Ram held *Suryavansh*, and Ravan held *Chandravansh* and accepted *Shaiv mat* (pertaining to Shiva faith). Social considerations should be uni-shaped. Looking into considerations in that period, it was observed that Ravan's nation was devided in different traditionalism. In Ravan's nation, science touched heights, but considerations were different. King Ravan and his sons had different considerations in traditionalism and hence all were traditionalist (*DRK*, 2008, 342-343)

Traditionalist Associates of Traditionalist Ravan

King Ravan's traditionalism went outside Lanka and spread in different nations. His thoughts and considerations took shape of *Rakchhas Pranali* (Demon System). *Rakchhas* (named for protector) was a consideration. With the coming up of different thoughts, Ravan's nation had about 50 traditions. Manifestation of traditions co-ordinate with ignorance, which results in the generation of traditions in the name of God. Ravan's thought was *Shaiv mat* that resulted in *Shaiv* tradition. Meghnad's thoughts gave birth to *Vrihi* tradition and he accepted God as *Vrihit*. With different traditions, differences bred in the thoughts of one another. When there is difference in the name of God, then nation moves towards hell, and considerations become impure. May be *Suryavanshi* or *Chandravanshi*, the entire society should have one consideration, one religion and one thought on God that keeps check on the prosper of traditionalism. When traditions prospered in Ravan rule, then he had ill views on separate religious forces, resulting in violent thoughts and hence killing of one another. For one's own nation, Ravan's son, Ahiravan went Patalpuri and spread there *Shaiv mat*. Ravan's second son, Narayantak, went

Vrinihivas nation and had same considerations and got into traditionalism (*DRK*, 2008, 343-344; *DD*, 19.2.1991).

Virtuous Ram's Brother Virtuous Lakshman

Ram faced lots of difficulties but always he remained firm and finally won over Ravan. How religious he was that when about to move to Ayodhya from Lanka, he made Vibhishan the king of Lanka. While leaving from Lanka, Vibhishan wished to give some present to Ram. Then Ram asked Lakshman, "Vibhishan wants to give me some present. What do you say?" Then Lakshman replied, "If you wish, accept it, but neither *maryada* nor the duty of a king favours that whom you have donated, from that donation you take something back. That never suits you." According to Lakshman, Ram did not accept that gift from Vibhishan and said, "This is agaist *maryada* and religion. After winning Lanka, I have made you king there. Rule over Lanka. This is your special duty." Ram did this according to *maryada*. When a person remains strong in *maryada*, then that person certainly rise high, but when breaks *maryada*, meets to destruction. A person should remain firm on religion and should go according to

maryada; even in difficulties, should bear it (*DRK*, 2008, 345-346; *DD*, 8.3.1962).

Part 5: Ram after Exile

5.1 Return to Ayodhya

When after win over Lanka, Ram returned to Ayodhya, entire city was waiting for him, and even rishis were waiting. When Ram reached there, rishis welcomed him. Then he conducted *Devi Yajna* (*DRK*, 2008, 347; *DD*, 20.3.1992).

Rule of Ayodhya

Bharat's Submission To Ram for Accepting Rule of Ayodhya

On reaching Ayodhya, Ram went to his room. On 3rd day, Bharat requested Ram, "Lord! It has been long that I had been carrying forward your right to rule. I tried to bring Ayodhya in discipline, but I could not do that much labour. I am not that much learned and devotee, so that I can bring the Subject under *maryada* and knowledge. Lord! I wish that you accept the rule of Ayodhya and then make Ayodhya great." Ram listened. Bharat in requesting mode again said to Ram, "Lord! You accept nation, this is your right; this is yours, accept it (*DRK*, 2008, 347)."

Ram's Inability for Accepting Rule of Ayodhya

Ram said to Bharat, "I am not now able to accept the rule of Ayodhya. This is because when a person returns after a war, then intentions of war remain in that person's mind for a long period. Such impressions or waves remain alive in mind-brain. When a person with such waves in mind comes in silent mode, then that person starts thinking on those waves and probably the same pictures keep on affecting. Therefore, I have no right to rule of Ayodhya. How long this *rajogun* feeling will remain in my mind, till then I have no right. This is because the ruling of a nation and the making of the rules for a nation should be *satogun*-rich and not *rajogun*-rich. In a nation, *rajogun* is when the Subject is confused, and when the Subject wish to become great, *satogun* needs to bring in. How long *satogun* waves do not come into existence, I do not have right to accept the rule of Ayodhya." Ram and Bharat went into discussion. Bharat could not digest this and said to Ram, "Lord! I am going to invite kings and rishis." Ram replied, "Very Good! Do the same (*DRK*, 2008, 348; *DD*, 18.10.1991)."

Bharat's call of a Meeting of Rishis

Bharat obeyed Ram and invited rishis. Maharaja Shiva came to attend the meeting. A number of rishis including Mi Vashishth, Mi Vishvamitra, Mi Bharadwaj, Mi Kakbhusund, Mi Lomash, Mi Kukkut, Mi Shilak etc. came to attend the meeting. A number of kings also came to attend the meeting. Bharat requested Maharaja Shiva to preside the meeting. Maharaja Shiva said, "In my view, Mi Vashishth be made president for meeting." Mi Vashishth replied, "No, I am a priest and priest has no such right, but you are king and king has right to be elected as president." Maharaja Shiva said, "No, king is below the level of *Brahmvetta*. This position should be given to *Brahmvetta*, who grants challenge." Mi Vashishth replied, "*Brahmvetta* grants challenge, this is true, but in case *Brahmvetta* gets defective then king cleanses. Therefore, king should be made president." Maharaja Ashvapati requested Maharaja Shiva to preside. Maharaja Soumik requested Maharaja Shiva, "Lord! You preside, because you are devotee, king and scientist. There is no virtue that is not in you. Your nation is small but you are king, and Himalaya-like is your subject. Such as Himalaya rises high, similarly a king whose Subject is of rich ideas and the society obeys its duty, such king is worthy to worship."

Similarly spoke Maharaja Avretketu. Other *acharyas* and kings agreed to this. Then Maharaja Shiva agreed to preside and Mi Vashishth sat beside him to give feedback on nation. Others sat as per the order (*DRK*, 2008, 348-350; *DD*, 16.5.1990).

Bharat's Request

Under the presidentship of Maharaja Shiva, meeting started and there Mi Vashishth acted as Guru-Priest. Mi Vashishth said, "Lord! Bharat desires that Ram should accept the rule of Ayodhya. This is because, since Ram's exile, Bharat lived in a cave as per his determination that Ram and Seeta live on Earth, he has no power to stand in front of Ram on Earth, and his place should be below the surface of Earth. Therefore, Bharat got constructed a living room in a cave inside Earth and lived there. Now Bharat wished Ram to accept royal seat so that he may get right to live on Earth." Listening this, Maharaja Shiva asked kings for their views. Then Maharaja Ashvpati said, "Ram's views be taken as this is his subject. He is devotee, wise and lives in *maryada*; he may be asked for his views (*DRK*, 2008, 350-351)."

Lord Ram's Views

Lord Ram said, "This view should be taken from Bharat once again." Bharat replied, "Lord! My views have been expressed by Guruji and I wish that the nation should run in *maryada*." Lord Ram said, "I wish that now I am not able to accept the rule of Ayodhya." Mi Vashishth asked the reason. Lord Ram replied, "Lord! I have won Lanka and why I won Lanka, this is known to all. I got an order that on this Earth, a king, who has gone against duty, be made dutyful. I obeyed that order. During this, somewhere I met *rajogun*, somewhere *tamogun*, somewhere met with dishonour, and somewhere got disappointment; radiance of those impressions is alive in my heart, therefore, I have no desire to accept the rule of Ayodhya. I have desire to go for devotion. Till I do not become devotee, I have no right to accept the rule of Ayodhya, because devotion breeds right to rule. Devotion can bear and face the effect of *rajogun-tamogun* and thus devotee receives tolerance. If king is devoid of devotion, *rajogun-tamogun* takes shape, and king there, instead of remaining as king, gets feelings of affection (*DRK*, 2008, 351-352)."

Tradition of Devotee Kings in Ayodhya

Lord Ram said, "I wish to go for devotion. In Ayodhya, whoever became king was devotee. Among my forefathers, my father Dashrath had won over 10 senses. Mahatma Raghu was not king but mahatma; time-to-time he used to offer whatever wealth in treasury into *yajna*. Sometimes he did such *yajna* that after *yajna*, the leftovers were only muddy pots, not even metalic pots. Similarly, my forefather, Dileep did *yajna* of cows; he remained devotee behind Nandini cow for 12 yrs in forests. Among my forefathers, Harishchandra, who donated his nation to a mahatma during a dream, donated his nation in actual to the same mahatma. This is devotion of learned people. Similarly, in this series, there had been King Sukhmanjas and King Sagar. This series had wise, special and devotee persons. When they were devotee, I should also go in devotion. I seek permission from rishis to permit me to go forests and become devotee. My brother Bharat rules or not but I surely wish to become devotee. Till I do not become devotee, this nation can never become great. Ayodhya was built by Manu, who was a devotee, and based on devotion, he made nation great. When father sacrifices, son also sacrifices and becomes devotee. When

mother is devotee, then son and daughter also go in devotion." Now rishis started discussion whether Ram should rule or not. Ram again said, "Now I have no right to rule Ayodhya. Here Mother Madalsa made her 5 yr old son a rishi. I have no such power. I cannot rule Ayodhya." Mi Bhadwaj made several discussions. Mi Prvahan said, "Ram! You rule nation, because somebody has to rule. This is not ruling, but to give a right way. King is one who shows true path. If a person has no feeling of duty, a person does not believe in *Ahinsa Parmo Dharma*, and a non-believer in humanism cannot have the right to rule. You know everything. You try to put this nation on duty." Lord Ram became silent. Mi Prvahan also became silent. One after another told that there should be some ruler of the nation. Mi Vashishth said, "Nation really is by king, someone has to become king." Ram said, "Lord! Mother Arundhati and you express from heart that I rule Ayodhya, then certainly I shall rule." But Mi Vashishth became silent (*DRK*, 2008, 352-355; *DDs*, 28.9.1990).

Permission to Ram for Devotion

When Lord Ram said so, then rishis became silent. Mi Vashishth said, "Ram! You are true, because nation is not

first to a king, the first to a king is duty and his devotion. Till a king will not go in devotion, he cannot attain spiritual knowledge. When there is no knowledge, such king cannot take self decisions." When Ram said for devotion, Maharaja Shiva decided that devotion should take place. Then Bharat said, "Lord! In case Ram goes for devotion, I shall also go for devotion." Ram told, "Bharat! If you wish for devotion, you also go. In presence of devotee persons, nation becomes secondary. When parents become great, then their children run the house. When discipline rises high, nation also becomes high." Finally Lord Ram said, "Lord! To obey my parents, I lived for 14 yrs in fiercy forests. During that period, I won over Lanka and the war left impressions of *rasogun* in my heart. In outer world, I may be speaking sweet, but my heart is loaded with *rasogun*. Till I do not burn impressions of *rasogun* in the fire of devotion, I shall not get right to rule Ayodhya." When Ram said so, then Mi Vashishth and Maharaja Shiva said, "Ram! You go for devotion (*DRK*, 2008, 355-356)."

Entire assembly became silent. Then Maharaja Shiva asked, "Ram! Your words are great. But what is the base of devotion?" Lord Ram replied, "Lord! The base of devotion

tells that when a devotee sacrifices for devotion, then he thinks that I shall become devotee, I shall become recluse. Who is devotee? One, who cleanses one's heart, is devotee. We have two worlds; one is external, which deals with behaviour, and second internal, in which soul is made powerful. So I am going fiercy forests to make my soul a devotee. How long a person's and society's food not excels to become pious, till then devotion is not achieved. Then only I may become devotee." Maharaja Shiva said, "Ram! Thanks! Your ideas are wonderful and noteworthy. We all kings should be devotee." Only devotee can cherish, *satogun* can cherish. In *rajogun*, no cherish but punish. Then Bharat was asked, "What do you want?" He replied, "Lord! What can I say? My duty is that I rest again in the same cave, and the Subject will continue to obey duty." Brahmchariji said, "In a nation, when king goes for devotion, then the Subject of that nation automatically become devotee. The waves from the heart of that king, and his sacrifice and devotion, effect the Subject, which then act accordingly." Maharaja Shiva became silent. Maharaja Ashvpati was asked, "Tell Ashvpati! You are great in knowledge, how is Ram's idea?" Maharaja Ashvpati replied, "What Ram expressed is true, because one can

become king when one seeks right from the Subject." Ram got permission to go for devotion. Maharaja Shiva said, "Ram! Thanks! You are going for devotion. For the sake of devotion, you are sacrificing nation (*DRK*, 2008, 356-358)."

5.2 Ram's Ascetic Period

Ram went to forest and in forest started devotion. During this, he used to take juice from leaves and flowers, heat it and then consume. Thus consuming this product, his *rasogun* after sometime came to an end. Existence of *tamogun* is out of question. Ram thought, "I have no knowledge as how to go in devotion? I know only that control on senses is devotion. Now, how to bring senses in control? What I learnt from guruji in childhood, that had wiped out under the currents of *rasogun-tamogun* and national thinking." Lord Ram left that place and reached the doors of Mi Mitra, where Mi Kakbhushund and Mi Lomash were also present. All observed that without the knowledge on science of senses, a person cannot become a devotee. Then Ram asked, "Lord! Conclude, I have come for devotion." Rishis told, "Very Good! Sit." Lord Ram sat there (*DRK*, 2008, 359; *DD*, 18.10.1991).

Ascetic Period

Mi Lomash's Teachings on Food Purification

Mi Lomash said to Ram, "You make your food pious." Lord Ram asked, "Lord! How to make food pious?" Mi

Lomash told, "You gather cereals from field, then place cereals in water, triturate in the morning, heat and then consume. How long your food is not pious, till then your mind cannot be pious. From mind, whatever impressions have set in heart, you wash them out using pious food and thus become pious." Ram did the same. At that time, when such cereals were consumed, then Lord Ram started getting knowledge through his soul. When knowledge awakens, it receives air, which in *Khechri* mode gives water to devotee, who also receives nutritive elements by *Sankalp Pranayam*. Thus Lord Ram went into devotion and this way his devotion became attractive. I remember this way Lord Ram remained devotee for 12 yrs, and after these 12 yrs, his lost splendour got awakened. Lord Ram had written that in a nation there should be intelligent people and also *Brahmvetta*. A nation rises high by intelligent and wise people, otherwise if there are no *Brahmvetta* and devotees, such nation becomes handicapped and finally gets destroyed. After victory, therefore, a person must go in devotion so that such person may become devoid of proud or arrogance. If arrogance takes birth in that person, then victory cannot be victory. When a person is devoid of arrogance, then such victory transforms that person in

spiritual mode. If after victory, a person becomes arrogant, then arrogance remains in that person as death. On the other hand, if that person becomes devotee, then that victory wins over nation, world and gets transformed into spiritualism, and remains in that person as knowledge through his soul. Such knowledge transforms in the form of devotion. Similarly, Lord Ram's actions got transformed into devotion. For devotion, he went to fiercy forests, where Mi Vaishampayan, Mi Kakbhushund and Mi Lomash visited him and had discussions (*DRK*, 2008, 360-361; *DD*, 28.9.1990).

Discussion between Lord Ram and Mi Lomash

Lord Ram asked Mi Lomash, "Why do you live in fiercy forests?" Mi Lomash replied, "I do what God has permitted me to do. God has permitted me to understand the soul. This is the objective to come in this world." Lord Ram asked, "In case a person takes birth for the objective, then one should not take birth?" Mi Lomash replied, "What subject you are talking about is of philosophy, devotion and delight. When a person attains fulfillment in this area, then that person does not take next birth. Delight is automatic in soul, and in actions. Delight is in

knowledge, where God is omniscient. Therefore, a person should enter the field of omniscience, where there is delight everywhere (*DRK*, 2008, 361-362).”

Meeting with Shiva-Parvati during Devotion

When devotion period was about to conclude, Maharaja Shiva alongwith Mother Parvati reached near Lord Ram, who touched their feet and said, “Lord! You are my God. You among rishis inspired me for devotion. Now Lord! tell me, whether my devotion reached to completion or not? My wish is to go in salvation, to accept my God. I wish to get united with my God. I have no any strong desire to enter different imitations of this world.” Maharaja Shiva told, “No, see, devotees are kings. If devotion is taken out of the heart of a king, then existence of king goes. It is king’s devotion that rules and unites nation and society. If there is no devotion in a king, then there will remain only selfishness that will engulf king. You have become devotee, this is fortunate for the Subject and the nation. You cherish the nation.” Lord Ram said, “In devotion, my mind has become devotee and hence stable.” Maharaja Shiva told, “A nation is ruled by stable mind. Those with volatile mind cannot rule the nation.”

Lord Ram said, “Lord! This world does not go with a person. I became devotee to get united with my God.” Maharaja Shiva told, “One should unite with God. There is God among public and society. You mix with society and then experience in everyone and in the public of God, and after this experience, educate the Subject and take your nation high.” Finally, Ram became silent and touched the feet of Maharaja Shiva (*DRK*, 2008, 362-363).

Meeting with Mi Vashishth during Devotion

Mi Vashishth alongwith Mother Arundhati reached near Lord Ram, who touched their feet. To purify one’s mind and prana is called devotion. Mi Vashishth asked, “Ram! Why have you entered in such devotion?” Lord Ram replied, “Lord! I fought war with Ravan, and in war my intentions turned as *rajogun* and *tamogun*. Under *rajogun* intentions, I killed people of Lanka and thus I turned over as sinner. Thus what impressions had set in my heart, to wash them out is my duty (*DRK*, 2008, 363-364).”

Discussion on Nationalism

Lord Ram had completed 12 yrs of his devotion. Then a meeting in that fiercy forest was held of intelligentia, who said, "Ram now you rule the nation." Lord Ram asked, "I am ready to rule but I am not able to understand as what is a nation?" Then it was told that to discipline oneself is nation. To restrain self prana is nation. Lord Ram again asked, "What is nationalism?" Then Mi Vashishth told, "Nationalism is to discipline oneself. While keeping under discipline, one understands self, then tells that I am ready to do my duty. Accepting one's duty is called nationalism. In external world, nationalism is when in the Subject of a nation, greatness and peace are set up. In a nation, the Subject and the nation should be tuned in the same manner. If in a nation, there are not wise people and saints, there are devoid of sacrifice and devotion, nation of such king becomes naked. Where a disturbed king shall go? Such king discusses with wise people and makes his nation progressive. Ram! Your forefathers were devotee. Maharaja Dileep devoted 12 yrs behind a cow in forests." Lord Ram again asked Mi Vashishth, "What is nationalism?" Mi Vashishth told, "Nationalism is that when in the Subject, amount of idleness increases, and in this challenging situation, a king teaches the Subject in time.

In nationalism, a king goes with religion and humanity. Religion is termed lifeline of a nation. Such as when religion leaves a person, the soul of that person becomes naked. Similarly, for a nation, when religion goes, then that nation becomes handicapped. What is religion? It is voice of dieties that makes a nation progressive. In a nation, religion is that when a person moves ahead by keeping humanism on top. In school, religion is discipline, which a teacher makes students to learn and live. Nationalism is where every person is in peace. Such nation stands in splendour, and king there organises *A. Yajna*. Ram! Your forefather Maharaja Sagar, when organised *A. Yajna*, identified before *yajna* as none there is his enemy. When there is no enemy, king has right to rule nation and during rule, organises *A. Yajna*." Lord Ram again asked, "Lord! This is not answer on nationalism." Mi Vashishth again told, "Nationalism is where religion and humanism are protected. A nation is where my daughters are looked as respectable; they can go from one corner of a nation to another corner but nobody should have bad look at them." Lord Ram became happy and told Mi Vashishth that you taught me this during my childhood. Mi Vashishth told, "Education is education; whether got in

childhood or during youth, but education remains at its place. In case you wish to make your nation alike, this is good. A nation becomes great when its all parts become pious (*DRK*, 2008, 364-368)."

Lord Ram was not satisfied and again asked, "Lord! What is nationalism?'" Mi Vashishth told, "Duty in nationalism is that there is no place for affection. King should count his son, daughter and house equal to the Subject of that nation. When king looks the Subject equal than the Subject becoming helping hands of king will make the nation progressive. The Subject and son are opponent. Son is the key of affection, whereas the Subject is that does her duty. Nationalism says that king should not give birth to the son but the Subject. Such Subject becomes thinker of the nation. In your nation, there should be the Subject and king should be protector of the Subject, so that splendour of your nation progresses. Ram! Nationalism is when a king reaches completeness in the rules. In the morning, when sky is full of stars, the king should go on walk. After this, finishing morning activities, he should do exercise and Yoga. Then, king should reach his workplace and think that every person in his nation becomes *yagnic* and producer of fragrance. How long we

cannot make physical activities and life progressive, and bring fragrance in thoughts, till then we cannot make the society and the nation great. What is in words, the same should be in actions, and what is in actions, the same should be in words; this should remain in everyone's heart. First of all, king should possess morality. My mother should possess high knowledge and give birth to great offsprings that make the nation progressive. Such education should be in the nation of a king. When a nation has such education, this is called nationalism. When a king entering into devotion, unites his soul with God and understands *Brahm* (God), this is called the quality. If in the nation of a king, there are no wise people, great personage and wise daughters, then such nation cannot progress. This is called nationalism, which you are talking about (*DRK*, 2008, 368-369)."

Ideal Nationalism in Action

Lord Ram again asked, "Lord! I have understood of nationalism, but how to implement it?" Mi Vashishth told, "Become self so, action takes shape automatically. When oneself possesses smallness, world becomes small. When oneself possesses humanity, society becomes humane.

When oneself becomes philosopher, society becomes philosopher. When oneself wins over death, world conqueres death. When oneself becomes theologian, world becomes theologian. Thinking on oneself, accept oneself in the world of God. Such nation becomes pious and the Subject there behaves accordingly. When king won't be of such type, the Subject there would behave differently. This will result in making king idle, and the Subject asking for rights without entering into duties. When right is to be fulfilled, then since creation of the universe till today, nobody could fulfil anybody's rights. Keep on doing duties, rights get credited automatically. When one acts, then such person makes one's soul happy, the soul meets God, and what desires are there in one's mind that person meets them (*DRK*, 2008, 369-370; *DD*, 25.5.1990).

Ram's Teachings

When Ram completed his devotion period, then administrators from Ayodhya reached near him and requested to take charge of Ayodhya and guide them. Lord Ram told, "When all will become wise and theologian, and the society transforms as hard working, then there is no need of discipline. When there are bad conducts and

defects, there is need of discipline. When king does his duty, the Subject does her duty, and science is put to use, then a greatness takes birth in the society. When every person get absorbed in one-another, this is called nationalism, because in such nationalism every soul becomes pious, and also every person's heart and senses become pious. I shall certainly rule this nation but my soul tells that every person should involve in one's duty. If, after becoming king, I cannot make the nation progressive, and cannot make my daily routine pious, then our nationalism will end up. My soul tells that in our nation people should be wise and *Brahmvetta*. A nation, where there is no violence, is pious, because violence is there where selfishness exists. Where there is no selfishness, there is no violence. When there is no violence, a person transforms non-violent. In such state, king is in non violence, the Subject is in non violence, and the school is in non violence. In every house, Vedas should be recited and there should be fragrance through *yajna*." Lord Ram told administrators from Ayodhya, "You always be ready to make your nation progressive (*DRK*, 2008, 370-372; *DD*, 16.5.1990)."

Bharat's Rule

During Ram's ascetic period, Bharat used to visit during daytime and in the evening to find out whether there is anyone sad. When a king will not do such activities, then how the Subject can become progressive. When a king will not go among the Subject, then such king is of bad conduct. When a king and his Subject exchange their views, then society becomes pious (*DRK*, 2008, 372; *DD*, 24.3.1992).

Coronation of Ram

Ayodhya Return

Lord Ram remained in devotion for 12 yrs. Then Bharat, Lakshman, Shatrughan and Hanuman reached in forests near Lord Ram. Bharat said, "Lord! Now your devotion period is over. I wish that a day should be fixed when you may be coronated and then national system starts elegantly to give nation a new lease of life." Lord Ram told, "Philosophers tell that there is no need of a nation in the world. Need of a nation arises when there is rise of sinful and idle people. At such time, king is elected, national meetings take place and rules are framed. Such rules are used to put together the scattered society or to bring the Subject under discipline. When there is duty and discipline among the Subject, there may be king or not, this is not important. So in my view, today nation should run as of now." But Bharat and Shatrughan requested, "Lord! You lived in exile for 14 yrs. This was followed by 12 yrs (in devotion) and another 6 months. Now time has come, Lord! take charge of nation." Lord Ram accepted this request and, after concluding rituals following devotion, reached Ayodhya (*DRK*, 2008, 373-374).

Rishis Meet before Coronation

After return to Ayodhya, Lord Ram touched feet of Mi Vashishth and Mi Vishvamitra, and then said, “Lord! Tell me the way as how to make Ayodhya as *Ramrajya* (virtuous administration), set Ayodhya on the path of righteous behavior.” Rishis told, “There should be no falsehood in the nation. When there is falsehood in the Subject, other persons follow it. There king should not be lier. When king is lier and in indiscipline, then the Subject follows it, resulting a bloody revolution.” Mi Vishvamitra told, “We always know that how much characteristic and humanist Ram is! Such people when come, then this world becomes great.” Lord Ram again asked, “Lord! Am I fit to rule or not?” Rishis told, “Your heart knows this. In case your heart agrees, you have right to rule, in case your heart disagrees, then you cannot have right to rule. Today you should have faith on us and on your soul. One, who does one’s duty and leaves rest on God, becomes free from all debts, whereas a selfish person always remains in difficulties. A person, who while doing one’s duties keeps remembering God and leaves all duties done on God, receives virtuous behaviour automatically.” Lord Ram said,

"I, by wishing my God and living in your shelter, shall look after the nation." Brahmchariji told, "In real, guru is the lord of a king. A guru is one, who is not biased and who is devotee, *Brahmvetta* and known to the splendour of God. A king, by following such guru, achieves the path of virtuous behaviour." After listening to rishis, Lord Ram went round among the Subject. How beautiful the Subject was! In every house, *yajna* was held. There was sound of Ved mantras and conch. In which nation, there is spread of Ved voice, such nation automatically becomes great. This is because Vedas are termed as the knowledge of God. Where there is the knowledge of God, there is consciousness of God, the Subject there is bound with that consciousness. Based on that consciousness, the life of a person is built. With this type of building, a person living in the shelter of God, becomes free from sins. Lord Ram spread his culture in entire nation. A nation, where king possesses own culture, meets success in the world. A nation, where king is devoid of own culture, never succeeds. Such king keeps failing in his own actions. Nation of such king lives in indiscipline, and faces bloody revolution. Atmosphere there gets polluted, resulting

shattering of humanism (*DRK*, 2008, 374-375; *DD*, 26.3.1970).

Coronation Ceremony

Bharat said to Ram, “Lord! Now it is *Krishna Paksh* (Dark half of a lunar month), Deepawali ahead and then in *Shukla Paksha*, you will be coronated.” Lord Ram agreed. It was decided to call a meeting under the presidentship of Mi Vashishth, wherein a number of rishis and all kings of Earth were invited. Makardhwaj from Patalpuri, Vibhishan from Lanka, and all other kings and rishis reached Ayodhya. Deepawali came and philosopher there told that a *yajna* be organised. Then Lord Ram arranged a small *yajna*, followed by recital of *Gaytri*. Lord Ram said, “Now personal views should be presented, because nation, which also is a *yajna*, is being handed over to me. In reality, I am not able for this, I have no such strength. This nation is for the pleasure of the Subject and for the protection of public wealth.” At this, rishis got surprised and asked, “Ram! Why do you not deserve for nation?” Lord Ram replied, “In reality, God has right to rule a nation, because God lives in sacrifice and devotion. He is ruler or creater of entire universe, administers and even then does not

embrace in that. In reality, God is master of all nations. I am being given responsibility of the Subject. I shall accept it, but I am not able for this duty." Then Ram became silent. Mi Vashishth told, "If anybody wishes to speak, may do so." Then Vibhishan came forward and Mi Vashishth allowed him to speak (*DRK*, 2008, 376-377).

Vibhishan Speech

Vibhishan said, "Today we have come to Ayodhya. I wish that, after owning Ayodhya, Lord Ram will be a proud to the world, because as per his orders, the world will set up national systems. No king in any era will go against the words of Ram. This has become my determination that I want one nationalism. Mi Kukkut, Mi Bhragu and Mahatma Pulastya told in a voice to my brother, Ravan, that you are going to own Lanka, we wish you to provide protection in Lanka using character and humanism, do not allow misuse of science, and set up a school on character. A nation has 4 types of rules: i) This is for nationalism, wherein there is one body of wise people, one body of brahmans comprising wise people, and another body of wise people to spread culture; ii) This is national exchquer, which is for nation's protection; iii)

This is to make the Subject dutiful and to elevate nation from inside; and iv) This treasury that is gathered on day-to-day basis is for national schools. Ravan bypassed the advice of rishis and won the world. In that Lanka, people were oppressed, because there was no character and king became arrogant. Arrogance finishes behaviour and desire takes life of society; nationalism ends up in such period. I wish that Ram type person if made king, then every nation will get a new light and such light will elevate national and social systems." Then Vibhishan became silent (*DRK*, 2008, 377-379).

Makardhwaj's Views

Makardhwaj, after seeking permission of Mi Vashishth, said, "Today I am fortunate that I am among my ancestors. Ram-Lakshman are my ancestors, my father, Hanuman, is my ancestor, and rishis are my great ancestors. I have a wish to bring piousness in my life. For that piousness, every person is involved in one's duty. We shall get a new life from Ram. I wish to adopt a life of sacrifice and devotion, which Ram had lived. What guidelines Ram will frame for Ayodhya, I shall abide by them. This is gifted to me by my father. I may become devotee. My father had

been a great devotee, and an expert in solar science. I contemplate that here religion and humanism should be protected. Where Vishnu-State is set up, there I wish setting up of *Ramrajya*." Then he became silent (*DRK*, 2008, 379-380).

Maharaja Shiva's Teachings

Maharaja Shiva, after seeking permission of Mi Vashishth, said, "Today we are fortunate that we are present in Ayodhya, set up by Lord Manu. I remember that period, when there was not my consent to win Lanka; Mi Bharadwaj also consented that Lanka should be won over and *Aryatv* (nobleness) be spread in Lanka. In *Aryatv*, a person owns rules, religion and humanity, and by owning truth, elevates national system. From seashore, when Ram sent invitation to me through Jamvant, and as Jamvant expressed Ram, I alongwith Parvati left my place and reached seashore. At seashore, Ram said to me, 'Lord! What should I do?' Ram is statesman, and live in sacrifice and devotion. He could have expressed, 'Help me.' But not, he gave me appropriate place to sit, touched my feet and then said, 'You are supreme ruler, now in this period, what should I do? I wish that *Aryatv* should be spread

there.' Then happily I told, 'Ram! You wish to go for war. I consent on this. What wealth I have, that I shall give you. I am friend of Ravan, who studied at my place on weaponry. Ravan is also my disciple, but disciple is one, who sets up character and brings humanity. He could not bring humanity and spread truth, and hence I can not stand with him. One, who lives in sacrifice and devotion, leaving one's own house always lives in sacrifice, serves great persons, and has a feeling to crush evil, I am with such person. Therefore, I am with you. What weaponry I have, I am handing over the same to you.' When I presented that, Ram became happy, worshipped me. In world, which nations got separated out of Lanka, Ram attempted to unite them. You with what a great feeling, after winning Lanka, handed over Lanka to his brother, Vibhishan, gave away Lanka to the people of that nation, what a grandness! After victory, you could have rule over Lanka, but your heart was so much able in sacrifice and devotion that you wished to set up *Aryatv* in the world. That set up in the world has taken place. Now you look after Ayodhya. What rules you will frame for Ayodhya, that all other nations will follow." Maharaja Shiva again said, "Ram! Ayodhya is such a nation, where after reaching, our

heart tells to elevate humanity. You rule Ayodhya and *Brahmvetta* like Mi Vashishth give protection to your nation. You serve such personage. Look after your nation. This is my wish!" Then Maharaja Shiva became silent (*DRK*, 2008, 380-382).

Mi Vishvamitra's Teachings

Mi Vishvamitra sought permission of Mi Vashishth, and then said, "In reality, I am not such able that I can express my views in this gathering, but after sacrificing my nation to *Brahma* guru etc., I have conducted a number of rituals based on a number of *Gaytri* recitals, and after such rituals my humanism remained high. I wish that after sacrificing nations, we should become devotee. Ram is such a power, and he is so much great that he can rule a nation. His heart is full of virtues; feelings of virtuous behavior always remain well mixed in his heart. Ram! After my completion of teachings on archery, you told, 'Gurudev! If I shall become king, then I shall finish such enemies that do not know the secret of religion and not well educated; I shall teach such persons. This will be made customary in the nation.' Now, it is your duty to what objective you talked about in childhood, time has

come that today your nation should rise high, and in your nation people should devote in sacrifice and devotion, and well versed in *Brahm*. In which nation, how much *Brahmvetta* people are there, so much bright that nation will be. When people, known to the secret of religion, leave that nation, king of such nation has no system. There society goes in the dark, and different traditionalisms crop up. A nation should possess great brahmans and *Brahmvetta* people, so that traditionalisms do not crop up there. Making of a nation is to elevate religion, humanism and society. In a system of a king, there should be spread of Vedas and knowledge. In the light of knowledge, no traditionalism will come up, thus society will rise high, and the nation will become pious. A nation should possess wise people; as much wise people will be there, so much grand will be the nation." Then Mi Vishvamitra became silent (*DRK*, 2008, 382-383).

Mi Bharadwaj's Teachings

Mi Bharadwaj said, "Ram! I am an expert in science. There is science in your nation also. I wish that in your nation, science should not be misused. Misuse of science takes life of a nation, takes away the devotion of that

nation. Such nation does not have wise and *Brahmvetta* people, and there religion changes to different traditionalisms, resulting probably in bloody revolution. When idle people want of rights, then dutiful people leave. I wish that in Ayodhya, science should not be misused and traditionalism should be finished." Then Mi Bharadwaj became silent (*DRK*, 2008, 384).

Mother Arundhati's Teachings

Mother Arundhati said, "Ram! I wish that in a nation, there should not be any type of violence. You won over Ravan of Lanka, where you may have realised that chastity of chastes was assassinated. In Ayodhya, whereas chastity of chastes has always been protected, and there lived such protectors. I wish that in Ayodhya, there should be *yajna* and characters of my daughters be protected. In which nation, chastity of chastes is assassinated, that nation, today or tomorrow, get destroyed in fire. I wish that in Ayodhya, women should be worshipped so that humanism spreads. Nobility should be gained, so that life of yours and my daughters get elevated. A nation, where chastity of chastes is assassinated as profession to fill the bellies, is never liked. Such people, who assassinate chastity of chastes, should

not be allowed in a nation." Then Arundhati became silent. After this different other kings presented their views. In the end, all asked Mi Vashishth to rain ambrosia (*DRK*, 2008, 384-385).

Brahmvetta Mi Vashishth's Teachings

Mi Vashishth said, "Ram! Today you shall be coronated. Be ready for coronation, I have to conclude only. You have become able. You obeyed the duties of your forefathers in making this nation, therefore, we are coronating you. You owned dravids and *bheels* in forests, increased aryans, made this nation vast and spread culture. One, who possesses character, humanity and faith, in general, and faith in self and God, world becomes friend of such person (*DRK*, 2008, 385-386)."

Ram's Coronation

Lord Ram was coronated. Kings said, "Ram should be made to sit on royal throne." After this, Mi Vashishth said, "Rishis! Kings! Ram has been coronated. Lots of great ideas and teachings presented here had essence, and the same will be followed in Ayodhya. Ram also should care that king should not follow the path of gathering wealth.

When a king involves in gathering wealth, then nation goes in selfishness that is death in the world. Today's teachings tell that we should always be ready to elevate life of every person in a nation." Bowing before all, Ram said, "Great Personage! Kings! Today you have put responsibility on my shoulders of such a vast nation. My heart wishes that there should be justice in judiciary, duty should be obeyed, it will be our duty to accept duty system, and there should be a group of wise people that should be elected from time to time (*DRK*, 2008, 385-386; *DD*, 20.10.1976)."

Ram-Kakbhusund Discussion

When Ram created nationalism, he told the Subject, "If you wish I may take charge of Ayodhya." All replied in affirmative. When he started looking after nation as per the national rules, then rishis had discussion. Mi Kakbhusund asked Ram, "Why do you desire to accept this nation? What is your selfishness, when God has given you this life for devotion?" Lord Ram replied, "A king, by obeying duties and putting dust from the feet of great personage on his head, makes the nation great." Mi Kakbhusund said, "This is not answer of my question." Then Lord Ram

replied, “Lord! In human body, soul lives in a discipline. Such as mind remains with all senses, and also co-ordinates with heart. Further, heart co-ordinates with consciousness, and consciousness co-ordinates with great consciousness. Thus when God consciousness, soul consciousness, mind behaviour and senses co-ordinate, this is a discipline. This is my desire that as God keeps discipline, such as soul rules this body, and mind rules on every sense, there God becoming source of each other girds up. This is such as mind is source of senses, all the four (mind, brain, heart and egotism) in equilibrium are source of soul, source of soul is God, and when we accept God as source of the world, then nation becomes pious, and physical *yajna* and spiritual *yajna* co-ordinate.” When Lord Ram presented this spiritual discussion, Mi Kakbhusund became happy and again asked a question, “What rules you are going to frame for your nation?” Lord Ram replied, “If a king wishes to elevate his nation, then there should be discipline in the schools of that nation. Schools will become disciplined, when parents in every house are disciplined. If I make the nation, then first of all there should be diety worship and *yajna* in every house, thus entire nation will become fragrant. Among my forefathers,

Maharaja Dileep's period and Maharaja Aj's period had fragrance in every house. My father put down fragrance, I again wish to awaken that fragrance for the sake of nation and society, and to set a person on the route of salvation. First of all, I shall request every mother to give up physical make up and accept throat make up, which is that mother's throat should possess so much sweetness that during lullaby, she can make the baby learn *Brahm* and Yoga. Such as a mother puts on ornaments to shine up, so as she should possess knowledge and intelligence. Until a mother does not make her baby *Brahmvetta* or *yagnic*, and provide knowledge, till then mankind cannot rise high. After grown up, when that child goes to school, there *acharya* in the light of Vedas makes him do *Gomedh Yajna*, which means that *acharya* makes child understand the method of doing *yajna*, and thus makes that child gold, a scientist, a *purohit*. When after grown up, such children fly to planets, then there in nation is science, humanity and human philosophy. When *acharya* gives such knowledge, no traditionalism takes birth in nation. When in a nation, there are wise people, and King Ram type *Brahmvetta*, no traditionalism takes birth in such nation. When *acharya* has one wife, and he accepts all

other women as his mother, sister and daughter, as the case may be, such nation rises high (*DRK*, 2008, 387-390; *DD*, 7.3.1987)."

Lord Ram told Mi Kakbhusund, "First of all my law is that my mothers and sisters become homogenous in throat. Their throat should possess sweetness, and they should have capacity to cherish and be forward in education. Thus when in a nation intelligentia will continue to grow, then there cannot come bloody revolution. Dutyful people elevate a nation and takes that nation to heights. In my nation, in every house during morning, there should be conch voice, which means there should be Veda recital or sounds of Ved mantras. It may be morning and evening, a person sitting in front of fire has to bring self in light. Such light makes the world great, every person great." Listening to Ram's replies, Mi Kakbhusund became silent saying that, "My soul is happy at your replies, but what are your other laws?" Lord Ram told, "In my nation, duty will be of prime importance. Among duties, in morning, I shall thank and pray God, because thinking on God means to accept that God is present in my soul. After this, I shall do *yajna*, because God is *yajnic*. When Veda sound will come out of my

heart, then the society will follow me and the following of the Subject can make a person and the nation great. Then actions taken in my nation will be adopted by other nations. In our nation, I want to bring science, which shall project different pictures of rishis presenting devotion-based thoughts and rishi activities. When pictures comprising character, greatness and *yagnic* behaviour of my mothers and daughters will be seen, then our nation moving through science shall project greatness and human philosophy. In our nation, energy shall be used for the growth of materials science. Society comes under discipline when every person is of character. In a nation, there should be character and humanism, bloody revolution cannot give life. My nation will be based on equilibrium, where every person will have the right of expression but that should be based on intelligence and science. Such thoughts take a person to heights and greatness. I shall remain as a servant of all kings and rishis." After this, meeting concluded (*DRK*, 2008, 390-391; *DDs*, 20.10.1976, 7.3.1987).

King Ram's Regulations

After coronation, Ram addressed the Subject and said, "Now I have got right to rule a nation. I have got *Gaytri* effect in me. Vedic sound has sounded me. I have got intelligence. Actually, I do not desire to rule a nation but when rishis have ordered, I shall obey their order." After this, Ram accepted the rule of Ayodhya. Ram set up his nation that was very special. He worshipped mothers and proclaimed, "In my nation, every person should be monogamy. Nation should conduct *yajna*; from every house, there should be sound of Ved mantras. From my house also, same sound will emerge." Ram told that nation will be in *yajna* and *yajna* will be in nation. Every person will obey one's duty. Electorates of nation will be wise people and rishis. Regulations of nation will also be drafted by rishis. When Lord Ram was elected king of Ayodhya, Mi Vashishth, Mi Vishvamitra, Mi Bharadwaj, Mi Kakbhusund, Mi Lomash and Mi Atri drafted regulations. What were those regulations? When sky is full of stars, king leaves his bed. Then finishing morning activities, he conducts *yajna*. Then looks after the Subject. Lord Ram used to get up every morning before Sun rise, then finishing morning activities, he used to pray God. After this, he used to visit nation and view the regulations of

every house. When a king visits house to house considering this as his duty, then such nation is pious and great. What regulations are in modern time? When Sun rises, rulers leave their bed, do some bath, put on cloths and then talk on his presence, absence and hate others. After this, he takes non-veg food and fruit drinks. For today's ruler, there should be a number of guards to protect the life of ruler. When such ruler, after killing other living beings, makes his food, then who will protect him. Nobody can protect him. When such ruler has no faith in God, who protects all, then who on Earth can protect him (*DRK*, 2008, 392-394; *DDs*, 17.12.1984, 15.3.1986).

5.4 Ram's Administration

Making of *Ramrajya*

Ramrajya or virtuous administration means administration of such a nation, where people pray God, and understand and protect their religion. Nation is created when there is unrest in the subject and people there become idle. Thus nation is made to make the people dutiful and set up religion. In a nation, in presence of king, when religion is neglected and idleness takes birth, such king should be removed, and in his place a faithful and virtuous king should be installed, as reported in philosophy and Vedic customs. Lord Ram succeeded in his nationalism. In his nation, no virgin was a bad conduct. Where travellers look at a woman as sister and mother, understand the secret of religion, the nation of such king is pure; whereas, a nation, where king has exploiting persons, becomes indisposed, resulting in bloody revolution and then death. *Ramrajya* is where no person is hungry and every person is happy in duty. This society will become high and great when there are purohits like Mi Vashishth, kings like Ram and ministers like Hanuman. When intelligentia remain sturdy in their duty, such nation

is in *Ramrajya*. When duties are assigned with classification based on brain and body, such nation is called *Ramrajya*. When there is protection of every living beings, whether on and in Earth and in air, then such nation will be pious and in *Ramrajya* (*DRK*, 2008, 395-396, 428; *DDs*, 7.3.1962, 26.3.1970, 6.3.1982, 5.3.1987).

Ram's Daily Routine

With God grace, I was fortunate to see Ram. How pious his life was! Today we have to follow Ram, and hold such virtues of Ram that made Ayodhya and culture pious. How pious was Lord Ram that he used to pray *Indra* as, "Make me scientist, I wish to become like a diety, and make my nation *Ramrajya*, but can do so when I receive your virtues so that my soul continue to become strong." I remember that king like Ram had no guards. He himself during night used to visit, listen to the Subject, and do justice during daytime. To elevate a nation, a king does not need of any protector. Those, whose heart are filled with ill will, need protection. One, who cannot protect others, has no right of protection. Law of nature tells that we should become protector. If we cannot become protector, then who will protect us? In his daily routine,

Ram, after finishing morning duties, never took food before doing *yajna*. He used to take only pious food, such as cereals grown by self, roots and juices. During his devotion period, *Indra* gave him Kamdhenu cow and he took cow's milk. Today, people gather others wealth and fill their belly. They worship Lord Ram in their houses and eat up non-vegetarian foods (*DRK*, 2008, 397-398; *DDs*, 16.3.1986, 11.4.1986, 30.9.1990, 24.2.1991).

Guidelines

Lord Ram thought that there is nothing special in nationalism and hence he preferred the life based on sacrifice. Among guidelines, first of all, in a nation, there should be *yajna* and fragrance in thoughts; these two make a nation and society high. There may be nation or not, but righteous behaviour and humanity must be there. As per second guideline, no living being should be killed in a nation. There should be *Ahinsa Parmo Dharma*, and there always should be tried to bring in religion, good mannered behaviour and humanism. Lord Ram proclaimed, "Every house should send fragrance and sound of Ved mantras during offerings in fire of *yajna*. This results in making house and environment pious, and humans true and

great." This way Ayodhya was made, where *yajna* were being organised and preachings followed. During Lord Ram period, no child died before parents; this was because of *yajna* being conducted in every house. Parents becoming restraint used to give birth to strong baby. Mother used to educate offspring on Vedas in her womb. Thus soul of child by well mixing of Vedic teachings was so strong that such child did not die before parents, who also living a long life used to leave this world happily. Some rishis reached to Lord Ram and wished to visit Ayodhya. He took rishis on round in the early morning before Sun rise and rishis observed and felt Ved sound and fragrance coming out from every house. Lord Ram became happy and told rishis, "Lord! What different teachings you gave to me, this is result of that education." After Ayodhya, all went to setellite cities and there also felt fragrance, and then went in forests and observed that someone is doing *yajna* by water and someone by fragrance (*DRK*, 2008, 400-402; *DDs*, 28.10.1973, 1.10.1981, 21.9.1985, 4.11.1985, 17.10.1987).

Yajna as Prime Duty

Actions, which take place by mind and soul, get set in mind. The mind is of two types, one is special mind by man, and other is universal mind by *Dyu Lok*, which is also called *Samasti* mind, wherein minute body resides. Once a number of rishis, particularly Mi Vaishampayan and Mi Vibhandak, desired to see as to how in a *yajna* people's recital of mantras reaches *Dyu Lok*. For this, rishis reached Ayodhya, where Lord Ram was teaching people after *yajna* that human life should be full of sacrifice and do *yagna* to reach heights. As per guidelines of Lord Ram, in Ayodhya, every person was *yagnic*. In human life, there are different fragrances (fragrances of character, voice, eye, and knowledge & science). Fragrance of character that gathers knowledge & science of the world is great. We should develop character in society, nation and in human beings. Character in society and nation gets developed through schools, which should be pious. Lord Ram said, "When entire Subject do her duty, no person there can be debtor of others. A person, involved in a number of troubles, becomes debtor and such person cannot make this society, nation and world like heaven. A person, high in character, great and pious, can make the system like heaven. Such person can enter the field of devotion. All

rishis and *Brahmvetta* tell in one voice that world can become great by great thoughts and piousness. Therefore, every person should be *yagnic*." Then Lord Ram touched feet of rishis and asked for reason of their arrival there. Mi Vibhandak said, "We have come for conductance of a *yajna* in Ayodhya." Lord Ram said, "If you wish then *yajna* should be done." Then *yajna* was carried under presidentship of Mi Vibhandak and Mi Vashishth as *purohit*. I remember that Mi Valmiki alongwith Mother Seeta reached there and *yajna* started. At the end of 6th mantra, Lord Ram asked to stop *yajna* and said, "Show me as how a plane with *yajman* reaches *Dyu Lok*? How it takes shape?" In the mean time, Mi Bharadwaj, Brahmchari Suketa and Shabri reached Ayodhya to attend *yajna*, but Mi Bharadwaj on seeing all silent asked the reason. Lord Ram told the reason. Mi Bharadwaj sent Suketa and Shabri to bring appratuses from his lab, appratuses brought and set up. After this, Mi Bharadwaj asked, "Ram! You start *yajna*." As Ram started offerings in *yajna*, those appratuses showed that where and with what speed, the pictures of *yajna* alongwith words reach. Thus all there could see the pictures of Ram, Seeta and all others speaking *swaha* at *yajnashala* going to *Dyu Lok*. Looking

this, Lord Ram became silent (*DRK*, 2008, 402-410; *DD*, 30.4.1977).

Effect of Impious Offerings in Yajna

During *yajna*, Rishi Swanbhumi gave offerings in *yajna*. He was envious to Rishi Vertentu due to some differences of opinion that were alive in his heart even during *yajna*. Thus after offering in *yajna* by Rishi Swanbhumi, that offerings looked impious while going above. Lord Ram asked Rishi Swanbhumi, "Why you started offerings in *yajna* without permission? Your anxiety in *Rajogun*, which is present in offerings, is going above and is not able for this *yajna*." Then Rishi Swanbhumi told Ram that he is really impure. He was then purified and allowed in *yajna* (*DRK*, 2008, 412-413).

Famine during *Ramrajya*

During the rule of Lord Ram, there was a fiercy famine in Ayodhya. All round there was flood water. Lord Ram alongwith Mother Seeta reached Mi Vashishth and said, "Lord! Are you not aware that Ayodhya is under famine?" Mi Vashishth told, "You do *yajna*." Lord Ram did *V. Yajna* and Mi Vashishth for 15 days made hearts of Ram-Seeta

attractive. Duo studied for 15 days and took such food, on which none else had right. I remember when great Ram use to grow different foods on this Earth and feed self with that food. He had for milk one cow that he got from Mi Vashishth. During *V. Yajna*, his thoughts alongwith *swaha* went to *Dyu Lok* and then clouds vanished (*DRK*, 2008, 410-411; *DD*, 4.3.1987).

National *Yajna* in Ayodhya

In forest, rishis decided to conduct a national *yajna* in Ayodhya. Then a group of 5 rishis (Mi Vibhandak, Mi Shameek, Mi Shounak, Mi Suket and Mi Dalabhya) reached Ayodhya and asked Lord Ram for national *yajna*. Lord Ram obeyed rishis, *yajnashala* constructed, and a number of rishis including Mi Bharadwaj, Brahmchari Suketa and Shabri got place. Before start of *yajna*, Lord Ram asked, "Rishis! I wish to know as what fate a *yajna* meets in the space?" Mi Bharadwaj asked, "Ram! You wish that *yajna* be shown in pictures scientifically." Lord Ram replied in affirmative. Mi Bharadwaj, after getting appratuses from his lab set up, asked, "Ram! Put question, what you wish to know?." Lord Ram asked, "Lord! I wish to know its *modus operendi* and how *yajman* chariot is

formed?" Mi Bharadwaj told, "Ram! See your *yajnashala* picture is going in space to *Dyu Lok*. Words for *Dyu Lok* are being received by the people of *Dyu Lok*. As per the type of word of a person, a picture of the same number of words is reaching the space." On looking this, Lord Ram said, "Thanks! I wished to know this. Impure words from *yajna* do not reach *Dyu Lok* in totality, but with happy heart, *yajnashala* picture and words reach *Dyu Lok* in totality." Mi Bharadwaj explained Lord Ram of *yajnashala* in entirety. I remember that this national *yajna* continued for 6 months and then concluded. Lord Ram, after victory over world, conducted this *yajna*, which is also named *Rajsuy Yajna*. Lord Ram again said, "I know only physical shape of *yajna*. Other shape, if any, may be explained." Mi Bharadwaj and Mi Vibhandak replied, "*Yajna* has 2 shapes, spiritual and physical. Physical shape of *yajna* means that atoms move, swallow impure atoms, and then atoms, after getting puryfied, reach space and purify atmosphere. Spiritualism is another shape of *yajna* (*DRK*, 2008, 413-417; *DDs*, 23.5.1975, 6.5.1976)."

Seeta in Valmiki's Ashram

Mother Seeta's life was full of devotion. After reaching Ayodhya, she was in family way. Lord Ram told Lakshman, "You take Seeta to Mi Valmiki ashram, because ashram is situated at river bank, and when Seeta will give birth to baby in pure atmosphere, then such baby will be wise and it will benefit nation. She should be nourished there, because nation is to be made great. Mother's assisstance in nation building is that they give birth to great devotees. Nation should not have place for those looking for posts and positions. Nation rise to heights when there is knowledge and high thinking." Lakshman sent Seeta in ashram of Mi Valmiki, who was well versed in Ayurveda. In which month, what type of foods be given and what medicines should be prescribed, such studies were there in the ashram. There Seeta used to do *yajna* on every morning (*DRK*, 2008, 418-420; *DD*, 30.11.1988).

Sons of Seeta: Birth and Education of Lav-Kush

Mother Seeta gave birth to a baby boy at Mi Valmiki's ashram. Mi Valmiki used to call baby by the name, Lav. After sometime, Sumitra, daughter of Mi Surandhit, fell in love with a Brahmchari Brahit, with a result that she became pregnant and gave birth to a baby boy, whom she

laid on *Kusha* grass and left behind Mi Valmiki's ashram. When Seeta went to gather water, then she got this child, who as obtained in *Kusha* grass was named as Kush. She brought that child to her house and nourished both Luv and Kush. Thus Seeta is called mother of 2 sons; Luv, who was born to her, and Kush, who she got from *Kusha* grass. Both children used to serve Mi Valmiki, who taught them on weaponry. After sometime, Lord Ram came to know of this and he had several wars between him and his sons. Mi Mahanandji once told that Seeta, leaving behind Luv, went to gather water. On return, she didn't get Luv. Then Mi Valmiki, using power of devotion, gave birth to Kush. But it was not such that a child can born by devotion. In reallity, child was obtained while removing *Kusha* grass. Seeta was learned on the secrets of Ayurveda and archery. After learning *Dhanurveda*, one understands archery. Mother's duty is to make her son able, because in Veda, mother is named Earth. She makes her son great by her intelligence. Seeta taught her sons on morning *yajna*, diety worship, and pray God. She taught her sons archery. Mi Valmiki taught children on God. It was a rule in their progeny that archery and theology be taught as they boost

our life (*DRK*, 2008, 421-424; *DD*, 22.10.1964, 12.3.1986, 12, 19 & 22.3.1989, 8.10.1989).

Return of Seeta and Luv-Kush in Ayodhya

In Mi Valmiki's ashram, both Luv and Kush grew up and became well-versed in Ayurveda. When Lord Ram organized *A. Yajna*, then Luv-Kush caught hold of the horse of *yajna*. Mother Seeta said Luv-Kush, "This horse belongs to *A. Yajna*, organized by Lord Ram, your father and my husband. Mi Valmiki's ashram has got invitation for that *yajna*." Then Luv-Kush told, "Now, we have passed in the examination." Lakshman and Hanuman reached Mi Valmiki's ashram, and after meeting Luv-Kush requested Seeta, "Mother! Now you leave to royal house. Our objective has been fullfilled, because when you were in family way, your one part of heart got deceased, then fearing this, we left you in Mi Valmiki's ashram. Now you are all well, and leave to royal house." Seeta agreed. All reached Ayodhya. Seeta touched feet of Lord Ram. Then *Rajeshwari Yajna* (*A. Yajna*), wherein Lord Ram and Seeta became *yajman*, was conducted, and then concluded. After completion of *yajna*, Seeta said, "Lord! Now this *yajna* has got fulfilled. In Mi Valmiki's ashram, I have fulfilled *P.*

Yajna also. Now, it appears to me that on 7th day from today, I shall leave this world (*DRK*, 2008, 425-426; *DD*, 1.8.1973)."

Body-Sacrifice

Mother Seeta, on 7th day from completion of *A. Yajna*, sacrificed her body; on 7th day from that day, Lord Ram sacrificed his body; and on 3rd day from that day, Lakshman sacrificed his body. Thus Seeta didn't penetrate in the Earth, but left her body by *Pranayama*. All of them were religious and great persons. Why they need to penetrate in the Earth? To penetrate in Earth is committing suicide, a sin. Thus why they should do such sin (*DRK*, 2008, 426; *DD*, 1.8.1973)?

Part 6: Analysis and Conclusions

Analysis

Lord Ram

Brahmchariji was not educated at all. He did not acquire any knowledge on Lord Ram from any publication or from any guru on Earth. Entire knowledge on Lord Ram in this book is a compendium of *DDs* presented by Brahmchariji. Therefore, this unique knowledge is not available in any other source of information on Earth. *DDs* presented by Brahmchariji were not always on Lord Ram, but on diverse subjects, particularly on spiritual sciences. His *DDs* present information based on scientific principles, and hence presents natural and correct information. Brahmchariji, who as Mi Shringi in *Treta* period conducted *P. Yajna* for the birth of Ram, told that Lord Ram was born about 8,50,662 yrs before on this Earth as per *DD*, 21.4.1964. Therefore, as evidenced with the birth and *DDs* by Brahmchariji, as on today, Lord Ram came on this Earth before over 8,50,713 yrs in *Treta* period. In changing era, existing publications have mixings and additions of unnecessary portions, and therefore, lack originality. As evidenced in Chapter 3 (Why and How of

this Book), information provided by Brahmchariji is authentic and presented a true picture of Lord Ram. As compared to *Ramcharitmanas* by Goswamiji, it has been tried to provide clarifications on several presentations, but still remained some very important areas detailed in main text, where readers must be briefed again. Such new knowledge is highlighted here for the benefit of readers. Also, Ramrajya is briefed again.

Clarifications

Ram came on Earth in *Treta* Period

Some sections of the society believe that the epic Ramayana is imaginary and this story was written with a view to present victory of goodness over evil, and no character like Lord Ram ever existed on this Earth. Brahmchariji, as Mi Shringi in an earlier birth during *Treta* era, was contemporary of Lord Ram, and clarified aforsaid misbelief. He as Mi Shringi was senior disciple of *Adi Brahma*, and his present life was a curse by *Adi Brahma*. In *Treta* era, Mi Shringi conducted *P. Yajna* that resulted in the birth of Lord Ram. Brahmchariji said, "I was fortunate to see the time of Lord Ram during *Treta* period. I have come to tell you a religious talk that Lord Ram is called

Maryada Purushottam Ram, because he brought *maryada* and developed culture. I was fortunate to see Lord Ram. I speak to the God that if you wish to do welfare of this world then it can happen by the braves like Lord Ram." Thus to tell that epic Ramayana is imaginary is untrue, as evidenced with the birth and *DDs* by Brahmchariji. It is thus proved that Lord Ram came on Earth in *Treta* period (*DRK*, 2008, IV-VII, 397; *RR*, 2008, 73).

Seeta was born at Janak's House

According to *Ramcharitmanas* by Goswamiji, it is said that King Janak got Seeta as a new-born baby kept in a pot inside soil of a field, while ploughing that field in search of rains as advised by rishis, and then king owned her as his daughter. Brahmchariji said, "Once in the nation of King Janak, there was no rain, which resulted in a famine. He, as advised by rishis, organized *Vrishti Yajna*. His wife was in a family way, and she made offerings in *yajna* fire with a determination. Then Janak ploughed land using gold-made plough with two calves. During ploughing land, his wife gave birth to a baby girl and rains started. Sages named her 'Seeta', because as per grammer, '*See*' means pointed front of plough and '*ta*' means rain. With the start of ploughing

land, rain started and at the same time a baby girl was born. With the association of both [plough (*See*) and rain (*ta*)], a baby girl (Seeta) was born. Thus the child was named Seeta. It is thus clarified that Seeta was born at Janak's house, and not got as a new-born baby kept in a pot inside soil of a field, ploughed by Janak in search of rain (*DRK*, 2008, 184-186).

Ahilya was Barren Land

According to *Ramcharitmanas* by Goswamiji, "In the way to Mithila, they (Ram-Lakshman and Mi Vishvamitra) saw an ashram, devoid of living beings, but saw a vast piece of rock stone there. Rishi told that Mi Gautam cursed his wife, Ahilya, who is standing as a piece of rock stone. Lord Ram touched that stony statue from his foot and she stood up in her original shape of a woman and then prayed Lord Ram as a God." Brahmchariji said, "*Ahilya*, in Vedic literature, is name for the Earth, which has co-ordination with smell senses. Lord Ram became saviour of *Ahilya* or revival of *Ahilya* means he transformed stony *Ahilya* into human *Ahilya* meaning that he examind barren soil scientifically and made that cultivable to grow cereals. Lord Ram was geoscientist and he made *Ahilya* or

barren soil lying as wasteland in Ayodhya cultivable to grow cereals (*DRK*, 2008, 174-175; *RR*, 2008, 8, 72-74)".

Shurpanakha's Ear Lobes and Nose were not Lopped off by Ram

According to *Ramcharitmanas* by Goswamiji, "Sister of demon-king Ravan, Shurpankha, disguised herself as fairy reached and talked Lord Ram to marry. Ram rejected her advances and sent her to meet Lakshman, who also rejected her advances. Shurpanakha then showed her ogress face and then Lakshman at Ram's hint took out his sword and lopped off her ear lobes and nose." Brahmchariji said, "Somtiti (Shurpanakha as per *Ramcharitmanas*) reached at Panchvati, and desired to marry Ram. Lakshman asked, 'Have your parents died? You ask your parents and brothers to marry you. We cannot marry you.' Ram is blamed that he cut nose of Somtiti; this act even a small *Kshatriya* won't do. It may be possible that he may have uttered some harsh words and feeling disgraceful she may have told as cut of nose." Thus Shurpanakha's ear lobes and nose were not lopped off by Ram (*DRK*, 2008, 226-227).

Lakshman-Rekha, a Scientific Line for Protection

According to *Ramcharitmanas* by Goswamiji, "In Panchvati, when Lord Ram attacked deer with arrow, then Mareech shouted Lakshman! Lakshman! for help. Listening to that word, Seeta asked Lakshman to go for help of his brother. Lakshman didn't agree. Then she uttered one word foul. Then Lakshman decided to leave, but before leaving drew *Lakshman-Rekha* (A line that generates fire on crossing by an enemy) in front of ashram as her protection, and then left to meet Ram. In the meantime, Ravan used this opportunity and forcibly kidnapped Seeta. Brahmchariji said, "*Lakshman-Rekha* was then named as *Somtitee*, which in Veda is present as a mantra (*Sommbrihi vritm rata swaha vetu sambhav brehe wachm pravanam agnam brahe reta aswati*). This line has such a speciality that once this line is set up in the form of periphery, then a person living inside this periphery becomes safe, and if somebody from outside comes near this line with ill will, gets reduced to ashes. *Somtitee* was made by such atoms that can absorb fire atoms and also water currents. Regarding science of *Somtitee*, there was a Somna Kritik named instrument, one part of which had power to gather water atoms from atmosphere, second

part had power to gather fire atoms and third part had power to gather air atoms. When all atoms are gathered by that instrument, then *Somtitee* is made in such a way, that it becomes rich in fire and air atoms, and then space atoms are mixed. After mixing those three types of atoms, using soil particles, a semi-solid mixture is made and the same is used in *Somtitee* making. *Somtitee* has a speciality that if today atomic war begins then it has power to engulf those pungent atoms, such as in rainy season, Earth engulfs water." Science of *Lakshman-Rekha* is not given in *Ramcharitmanas* but Brahmchariji explained science of this line (*DRK*, 2008, 151, 229-230).

Sampati and Jatayu were Humans

According to *Ramcharitmanas* by Goswamiji, "Ravan kidnapped Seeta, and took her by air route towards Lanka. Jatayu, seeing Ravan's sinful act, attempted to fight, but Ravan cut off Jatayu's wings and left him as dead. As Lord Ram's army reached sea coast, Jamvant and Angad saw along seashore a cave, which was occupied by vulture, Sampati (Brother of Jatayu)." Brahmcharij said, "Today Sampati is named as vulture, a bird. When after kidnap, Ravan was carrying Seeta by air route, Garud (Jatayu)

fought Ravan. Today Garud also is named as vulture. I don't understand why your eyes not getting light? You are calling a king, who also as scientist travelled in atmosphere using solar energy, a vulture. This is disrespect of a great person, Garud, who studied under rishis and reached to such heights. Both Maharaja Sampati and his brother Garud were researcher. Near seashore, they had a small nation, which Ravan has illegally taken over and thrown up of Sampati and Garud in the sky." This is really shameful calling such great personalities as vultures. Such distortions, which appear in *Ramcharitmanas* by Goswamiji, bring disrepute to a publication that is worshipped in Hindu homes (*DRK*, 2008, 152, 231-232).

All Named Monkeys and Bears were Humans

According to *Ramcharitmanas* by Goswamiji, "Sugreev ordered gathering of region's bears and monkeys and then sent armies of bears and monkeys for Seeta's search." According to Brahmchariji bears and monkeys were wild tribes of humans in India. Thus Hanumanji, Sugreev, Bali, Angad etc. were not monkeys but humans. Similarly, Jamvant was not bear but a human. As explained in detail by Brahmchariji in Part 4.2 of this book, Hanumanji and

Jamvant were great scientists. Jamvant was a king, whose nation was captured by Ravan. Angad had a vast knowledge on prana science.

How Hanumanji swallowed the Sun?

It is said that Hanumanji swallowed the Sun. Brahmchariji said, "How Hanumanji swallowed the Sun? He knew importance of every particle of Sun and Sun science was in his memory. Therefore, it can be accepted that he swallowed great virtues and science of Sun and not that of Sun as such. He learnt Sun science and had vast knowledge on Sun. Hanumanji did reseach on Sun and made an instrument, *Paduka Yantra*, by which one along with Sun rays could visit solar system. He became a greatest scientist on solar energy in that era. Hanumanji using solar energy crossed over sea. In search of Mother Seeta, Hanuman in his aeroplane, *Paadketu*, reached Lanka. Hanumanji wrote on solar principles and solar science. He wrote a book, '*Suryaketu*' on solar science. His books are not available now. After Mahabharat and during Jain period, his books were burnt in fire." It is therefore clear that Hanumanji was a greatest scientist on solar energy and was aware on importance of every particle of

Sun. He swallowed great virtues and science of Sun and not that of Sun as such (*DRK*, 2008, 235, 244-245, 249-250, 253-255, 258).

Makardhwaj, son of Hanuman, not from Fish

Once Mahanandji asked, "Guruji! It is said that Makardhwaj was born from a fish." Brahmchariji said, "Son! Even knowing why you talk like a foolish? I am fortunate to see *Treta* period. You should know it that daughter of Sugreev was Rohini, who was married to Hanuman. She gave birth to a baby boy and then died. When tyrants Khar-Dushan attacked, unknowingly that child went with Khar-Dushan and from there reached Patalpuri, where he was made gatekeeper of Ahiravan. When Lord Ram killed Ahiravan, he knew of Makardhwaj as son of Hanumanji and made him king of Patalpuri. Son! From uterus of fish, only fish will born and that may have some different shape, but uterus of fish can never give birth to a human baby as per the law of nature. Among humans, mother's uterus receives sperms, offspring is formed and human baby is born." Thus, scientifically, none can agree that fish can give birth to a human baby (*DRK*, 2008, 318-319).

Mandodari, not Born from Frog

Mahanandji said to Brahmchariji, "Once 4 rishis cooked *kheer* (Indian dish of rice, sugar and milk) and then went for bath. A snake entered the pot of *kheer*. In ashram of those rishis, there lived a she frog, who thought if rishis eat that *kheer*, they will die. Therefore, when rishis after bath and worship went near *kheer* pot, then she frog entered *kheer* pot. Rishis said that *kheer* has gone impure. They removed *kheer* from pot and found a snake in the bottom of pot. Rishis understood that she frog has saved their lives. Then rishis transformed she frog as a girl and named her Mandodari. After this they handed over that girl to Ravan." Brahmchariji replied, "Why do you speak so? This can not be accepted. How it can happen that without the womb of mother, a baby girl is born? This is not the law of God and Vedic principles do not speak so." Mahanandji again said, "Guruji! It is said that this was rishis desire. When rishi get to God, then they can do what they desire." Brahmchariji replied, "Yes, you are true, but I ask you that those who become rishi, they go as per the principle of God or against it?" Mahanandji said, "Lord! They go as per the law of God." Brahmchariji then replied,

"When rishis do not go against the rule of God, then how they said that without womb of mother, a baby girl was born. Therefore, this can not be accepted. Rishis are great thinker and in this process get to God but never do anything against the law of God." Brahmchariji further told, "Mandodari was daughter of King Mahidant, who married her daughter to Ravan." Thus Mandodari was daughter of King Mahidant and not of frog (*DRK*, 2008, 155-160).

Kumbhkaran: No Sleep for 6 Months

According to *Ramcharitmanas* by Goswamiji, "Ravan awakened his brother Kumbhkaran, who used to sleep for 6 months. Then he was offerred buffaloes to eat and alcohol to drink." Brahmchariji said, "Kumbhkaran's childhood name was Ashviniketu. Mi Bharadwaj named him Kumbhkaran because he was strong, powerful and of vast heart. Also, as the water in a *kumbh* (pot) remains cool, similarly Kumbhkaran was cool and of mild behaviour. His forehead was as vast as that the shape of a *kumbh*. His speciality was that his sleep was very less because always he used to remain in research. For 12 yrs, he studied Yoga by Mi Bharadwaj. I remember that he was

so much involved in *Ahinsa Parmo Dharma*, that he used to eat up flowers and leaves. He used to take cow's milk and devote on *Gaytri*. I had experience that Kumbhkaran used to stay for 6 months in lab and 6 months used to teach science to scientists in university. Today, it is said that Kumbhkaran used to remain in sleep for 6 months, and take liquor and meat. I remember his life that he never took meat and liquor. He was protector and not exploiter. He used to do *yajna* on every morning and offer 284 types of medicinal plants parts alongwith religious offerings. He used to gather fragrance of offerings from the fire of *yajna* into instruments and then using those atoms travel Mars. He could reach Mars from Earth in 48 hrs." Thus, being member of Ravan family, Kumbhkaran was named demon, but looking into his actions and way of living, he was a saint and a greatest scientist of that period. It is noteworthy that he was not sleeping for 6 months, but, on the contrary, his sleep was very less because always he used to remain in research (*DRK*, 2008, 300-311).

Kakbhushund: Not a Crow, but Mahrishi

According to *Ramcharitmanas*, Goswamiji presented that Shiva ended his narration of the Ram *Katha* to Parvati

as done by crow Kakbhushund to vulture *garud*. Next, as asked by Parvati, Shiva explained as how crow Kakbhushund came to know of Ram *Katha*, and how vulture *garud* clarified his ignorance. Thus, Goswamiji represented Kakbhushund, a crow, and *garud*, a vulture. Brahmchariji said, "Today Mi Kakbhusund is known as crow, a bird, but he was a human being; a great rishi, great scientist, great writer and a great teacher. I remember the life of Kakbhusund very well. There was a Rishi Renketu and his wife Rushenketu gave birth to Brahmchari Sojni but mother in love use to call him '*Kaga* (crow).' *Kaga* is because in childhood, Kakbhusund used to eat up food of his 2 brothers. Therefore, mother in joy used to call him *Kaga*, and he was named *Kaga*. He was called '*Bhusundi* (poor learner)' when Mi Lomash used to call him *Bhusundi*. Such namings resulted to be called him Kakbhusund (*Kaga* + *Bhusund*). In childhood, mother used to teach Kakbhusund saying, 'As this crow bird is great and trustworthy, similarly you have to touch heights and become trustworthy.' Both Kakbhusund and Mi Lomash in Guru ashram studied Veda and became confident in *Brahm* knowledge. In physical science, they used to take one molecule, compare that with another molecule and then

integrate that molecule spiritually. In Earth science, they used to analyse gravity and atom and co-ordinate that with the soul. They used to analyse atoms of water and integrate that with the soul. As teacher, Mi Kakbhusund and Mi Lomash arranged for *A. Yajna* conducted by King Ravan. Mi Vishvamitra, Mi Vashishth and Mother Arundhati studied *Prana* education (Breath science) from Mi Kakbhusund. My soul feels sad when people call him crow. Today accepting your great personage as such will indicate their greatness and your truth. I remember that today Mi Kakbhusund is pronounced by different name, but I say that, in *Treta* period, he was such a great rishi, for whom medicines use to come during night in his dreams and tell the names of diseases that they can cure. When Mi Kakbhusund came to the doors of Lord Ram, he was 684 yrs old and was a great expert in Ayurveda. Lord Ram once questioed, 'Do you understand Ayurvedic knowledge fully?' Mi Kakbhusund replied, 'I have studied this for 400 yrs, but I can speak on merits of only a few of them. This is such a vast science; that brings perception into reality, because some have fire, some water, some ascertain for Earth elements. What I have learnt is very minute. This science ahead is infinite.' Mi Kakbhusund had great

knowledge on Sun rays and Moon light. He told that the Saturn planet has around 85 moons that light it. He talked of Rohini planet, which is lighed by 72 Suns. Mi Kakbhusund wrote books '*Chandrayankrat Pothi*' and '*Savita*'. He developed an instrument, '*Kagam Chayketu Yantra'*, in which he used to fly in atmosphere. Today Mi Kakbhusund is pronounced as crow. But where is that literature and where is that philosophy, on which he always carried studies? Such was Mi Kakbhusund." Thus calling Mi Kakbhusund as crow is disrespect to such a great person, who has been teacher of Mi Vishvamitra and Mi Vashishth on *Prana* science (*DRK*, 2008, 20-26).

How Ravan had 10 Heads?

Brahmchariji told, "*Brahma* taught Varun in childhood on 10 directions, which Varun understood very well. In solitary place, Varun did further research and thus became fully known to 10 directions (East, West, North, South, North-East, North-West, South-East, South-West, Earth and Space). *Brahma* said, 'Dashanan! Now you understands directions fully and have become fully aware on its science. From today, I am naming you Dashanan.' Today, it is said that Ravan had 10 heads and therefore called Dashanan.

During war, when Lord Ram used to remove one set of 10 heads, new 10 heads reappeared again and again. This all is ridiculous. Being Brahman and Ved-versed, kings helped Ravan to win over Kuber and then made him king of Lanka. When Varun was elected for Lanka, then all intelligentia named him Ravan, which means a great donor. Grammatically, Ravan meaning is wise and scientist, and thus Ravan is not an abuse (*DRK*, 2008, 154, 161)."

Word Power

How chanting Ram, a Robber became Mahrishi?

Brahmchariji said, "Mi Valmiki was born in *Treta* period. His childhood name was Ratnakar. From childhood, he tortured a number of living beings by forcefully robing their belongings and handing them over to his parents. Once Devrishi Narad alongwith some rishis came to his door. He asked Naradji to hand over all his belongings. Naradji asked, 'Why do you take this?' He replied, 'To feed my parents, family, and relatives.' Naradji again asked, 'Why do you torture people? Why don't you do some labour?' He replied, 'This also is labour. I torture people and rob their matter.' Naradji again asked, 'Go and

ask your relatives that if somebody kills you then will they protect you or not?' He went to his mother and asked, 'Mother! if somebody kills me then will you protect me?' Mother replied, 'Never! One, who does sins, has no accomplice in the world.' The same reply came from father and relatives. Then he went to Naradji, who asked, 'What said?' He told, 'They said that you have no accomplice.' Devrishi Narad said, 'When the parents are not accomplice then why do you do such sins?' That child got ascetic feelings and asked, 'Lord! What should I do?' Naradji replied, 'You worship Ram. You will go on rising.' That child started thinking on God. It is said that 'Ram Rameti' words generated priceless light in his heart. He started to know on ignorance, science and spiritual science. When child started to become rishi, then sages named him Rishi Valmiki. One, who does bad actions in childhood and later becomes rishi, is named Valmiki. He was being called the great, enormous wise, *Brahm* conscious and philosopher. Naradji advised, 'Do *Panchak Yajna* [purifying 5 *gyanendriyan* (knowledge senses - eyes, ears, nose, tongue and skin)].' For about 1 yr, Naradji arranged for purifying his soul. Then told, 'You try such a way that your heart gets calm.' Mind gets peace when

person is devoid of anger, affection, *moh* (attachment) and egoism. After their overcome, there is devotion everywhere. Devotion means heating of senses in the fire of prana. One, who conrols his passions, purifies his senses. Thus such person does *Panchak Yajna* and becomes prudent in *Gaytri*. Mi Valmiki went into asceticism this way for 14 yrs. First of all he thought that he lost his voice by using in harsh behavior. He prayed God to make his voice excel. Thus Valmiki rose to such heights that whoever guest came, he welcomed. One, who by torturing others used to rob their belongings, started serving his guests; this is spiritual *yajna*. That voice in place of harshness became noble; this is dignity of devotion, mercy of *Gaytri* and nobleness of God. After asceticism, he was royal priest of Maharaja Renketu for 50 yrs.' Mi Valmiki wrote the Ramayana containing literature on Lord Ram. He was learned in Ayurveda and archery. He was teacher of archery and weapons. Today's society speaks that Mi Valmiki was non-vegetarian. O Sages! Eating vegetables, our ancestors became rishis. A person with a brain of demon adopts to non-vegetarianism, because his brain, instead of becoming rishi, becomes *Rajoguni* (passion of love and pleasure). How great Mi Valmiki was that while

chanting Ram-Rameti, he let great living beings build their homes on his body and his body reduced to a cage of bones and only great prana remained in his body. Similar as Mi Valmiki, we should learn that we do auspicious acts and keep on doing such acts that make this nature our accomplice and it gives results as per our thoughts. We should make our life favourable to the God (*DRK*, 2008, 26-31)."

How A Foul Word landed Seeta in Ravan's Jail?

Brahmchariji said, "Voice is such a special that it makes a person learned and a beggar, and its worship makes a living place heaven. Sometimes a person undergoes severe troubles because of voice. In *Treta* period, when Lord Ram, who had to go behind an illusive deer, placed Seeta in supervision of Lakshman. Lord Ram left that place and after sometime, there came a word. Listening to that word, Seeta asked Lakshman, 'Go! Go for help of your brother, he has called you.' Lakshman didn't agree. He wanted to protect her, serve her. She said, 'No.' Then she uttered one word foul. Because of that word, she went into torture, remained in torture in Ashok Vatika at Lanka, and received torture for self. One, who is accepting

mother, who is saluting in feet, if today we have *Mansa Paap* for him, then this is violence. Seeta passed her life in a great devotion but that one violent word put her in the prison of Ravan. The beginning of violent word starts from the heart of a person, therefore, a person's heart and mind should be great thinker. Word is like fire, but it can also make a person great (*DRK*, 2008, 228, 231)."

Highlights

Why Vishvamitra killed Sons of Mi Vashishth?

Brahmchariji said, "Maharaja Vishvamitra was a great devotee. He had a wish to become Brahmrishi, but until Guru Vashishthji would call him Brahmrishi, nobody could address him Brahmrishi. He came to the ashram of Vashishthji decorated with weapons. When Vashishthji addressed him Rajrishi, he killed all the sons of Vashishthji. Next day when he came, Vashishthji again addressed him Rajrishi. At this Maharaja Vishvamitra decided, 'This Brahman is egoist, I shall kill him today.' During same night, he sat in silent mode at one place in the ashram of Vashishthji. It was *Poornima* (a full moon) that night. Mother Arundhati, wife of Vashishthji, said, "No other light will be like that of moon light.' Vashishthji told,

'Maharaja Vishvamitra is such a devotee that the light combined from numerous moons will not be equal to that of his devotion.' Arundhati said, 'He has killed your sons. When he comes, you do not address him Brahmrishi. He is continuously causing loss to you. Why don't you appreciate him in his presence?' Vashishthji told, 'When he comes in such a countenance then it is appropriate to address him Rajrishi. He is not polite by heart till now. A person becomes devotee. If after devotion, there is no politeness, dress is not coinciding to the devotee, then this title (Brahmrishi) should not be conferred on him. This results in loss of *maryada*. My sons killed in this world. Sons can be born but *maryada* once lost can not be produced. I may not be blessed with more sons but my false sentences in space will become cause of my devastation.' When Vashishthji said this, then Vishvamitraji became generous, laid aside his weapons, fell into the feet of Vashishthji and said, 'Excuse me, I am a great sinner, I have killed all of your sons.' Vashishthji told, 'They were to die. You have to become polite, but I have not to tell a lie.' For the sake of *Gaytri*, Vishvamitraji abandoned his nation. He had devotion but poor in politeness that

contains God. When he got politeness, he became Brahmrishi (*DRK*, 2008, 10-11)."

How a Fish saved Life of Manu?

Brahmchariji said, "Maharaja Manu was born in a very ancient period. He was a highly generous person. He used to go with a *kamandal* on every morning to sea for bath and meditation. One day, when he was taking water in *kamandal* from sea, a beautiful fish came in *kamandal* and said, 'Protect me.' If we protect somebody, that protects us. Manu brought that fish in his *kamandal*. For some time that fish remained in *kamandal* and after that he got a small pit constructed, fill the pit with water and then put fish in that pit. Fish continued to grow. When fish became mature, then one day that fish said to Manu, 'Lord! I am going to sea where my families live. Fish also said that after some time there will be a flood. You get a boat constructed and I shall meet you in the Himalayas. There will be a small horn on my mouth, you fix that boat on that horn, and God will protect you.' After sometime, there was a flood and all round there were calls to save and protect. As per the statement of fish, Manu got a boat constructed, and rode in that boat along with some of his

sages. Flood was very strong. When that boat reached in the Himalayas, Manu saw that the fish was present there. He fixed boat in the horn of fish, and this way Manu and his sages got protected. Flood ended, area got dried and Manu went to his living place (*DRK*, 2008, 33-34)."

How Mi Shringi conducted *P. Yajna*?

Brahmchariji said, "When King Dasharatha was not blessed with any baby, he went to Mi Vashishth, who replied, 'Go! You organize *P. Yajna* to be conducted by 184 yrs old Mi Shringi, thus you can have the birth of your nation's pride. Mi Shringi has authority to do this *yajna*. Bring him by any means from forests and get *yajna* done.' Then Dasharatha along with sages brought Mi Shringi from forests. Mi Shringi said, 'When *P. Yajna* was organised at Dashrath's place, I had studied Ayurveda for 84 yrs. An expert in Ayurveda knows medicines that treat nostrils, eyes and tounge of *yajman* and is authorised to conduct *P. Yajna*. I have written a book on *P. Yajna*. Every part of that book had around 1000 pages. Today I am not getting such writings.' When this pious *yajna* was organised, Dashrath and all queens remained in full celibacy for 1 yr and all slept on soil. Dashrath was

diagnosed as to what was the wrong and in which door? Human body has 9 doors (2 eyes, 2 ears, 2 nostrils, 1 mouth and 1 door each for passage of urine and stool). On every door, there is sitting one different diety. Mi Jamdagni and Mi Vishvamitra are sitting in one eye each. Mi Bharadwaj is sitting on the front part of one ear. Ashwini is sitting on the front part of one nostril. To purify these dieties, there are 9 types of medicines named after these dieties. For *P. Yajna*, as is the vagina of a mother, the same type of *yajnashala* is to be constructed. Mi Shringi said, 'I asked queens to sit in a line. Till then I was not aware of the anatomy of a woman. Based on Ayurvedic principle, I asked them to show me their vaginas, because untill I look vagina how can I construct *yajnashala*? This is an issue of shame but Mi Vasahishth knew it. There is no sin for an expert of Ayurveda. After this, 3 types of *yajnashalas* were constructed.' Mi Shringi designed and constructed *P. Yajna*, where 10 types of *samidha* were used. Using different flora, *charu* for *P. Yajna* was formed. A *prasad* was prepared using cow milk and juice of some trees. Different medicines (*gudakesham, sudhanketu and marichika*) were mixed by grinding and this mixture alongwith rice and cow's milk and ghee were

heated on the fire of *yajnashala*. Resultant product was the medicine fed to 3 queens in order to purify glands of uterus or to cure the disease developed inside glands of uterus. Also, they were fed *panchang* of *peepal*. In addition, juice from equal amounts of some plants (*adhudhut, shivani, anchari, nidhinashcha, adhuroti, swarnu and anaat*) was fed to purify uterus of mothers. With this treatment, 3 queens became pregnant. Thus *P. Yajna* was concluded (*DRK*, 2008, 58-62)."

Kaushalya: A Symbol of Determination

Brahmchariji said, "After *P. Yajna*, when Mother Kaushalya came forward to give *dakshina*, then sages said, 'We don't want *dakshina* as money. We want determination. We want from you the birth of such a baby, who by becoming great causes flow of ambrosia, and who can uplift the nation. Today great personage need protection.' Mi Shringi said, 'We don't want *dakshina* in the form of matter. Now nation is going down towards hell. Here lethargy and negligence are on the rise. We want in *dakshina* that you give birth to such a baby, who takes nation and society to heights, and finish traditionalism. You give birth to such a baby, who lives as

an ascetic and in renunciation.' Kaushalya replied, 'Such will happen. I shall live an ascetic life. I shall not eat up royal food.' Brahmchariji said, 'I remember that period. Kaushalya started collecting food herself and thus whatever matter she received she consumed that only. This resulted of great waves in her brain.' Kaushlya when pregnant determined not to take any of the royal foods, because one can give birth to a great baby when inclination of one's mind is industrious, great and pious, and radiance of food taken is raised because food generates radiance of mind. She consumed *somalata* brought by her from dangerous forests. *Anima* was used to triturate. During trituration, her heart joining *puratan* vein, which connects *puratan* vein in baby's heart, connects her brain, thereby giving heart a feeling of imperceptibility. The infant present in her womb received great piousness. When Kaushlya had a soul in her womb, then she went to Mi Shringi and asked as what to do now? Mi Shringi told, 'You accept food based on renunciation-devotion, which when cooked under what sentiments, the resultant food will be of the same sentiments. The juice of such food is used in construction of infant body in the womb of mother. You enter prana into *vyan,* then *vyan* into *saman* and by entering *saman*

into *udan*, you look into the sphere of *chitta* (mind); while looking into the sphere of mind, which 4-month old infant is growing in your womb, you can talk to that soul.' For 15 days, she learnt of prana education (*DRK*, 2008, 62-68)."

When Maharaja Dasharatha came to know of Kaushlya abandoning of royal food, he asked, 'You are not taking royal food.' She replied, 'Royal food is blended with *Rajogun* and *Tamogun*, and thus not pious, therefore I am not taking it. I wish that the infant growing in my womb is being guarded by deities and my inner senses tell me not to accept royal food. I am determined. You are king because of determination only. This universe is one type of determination. It is determination that sets life on and puts the light of life off.' Then, Dashrath went to Mi Vashishth and Mother Arundhati and requested them to teach Kaushalya to accept royal food. They agreed and reached Ayodhya. Arundhati said, 'You accept royal food so that a prince is born.' Kaushalya replied, 'Mother has no desire to give birth to such a son. I wish to give birth to a son based on my renunciation and asceticism. In case, he gets deformed by royal food, then he will be shattered.' Mi Vashishth said, 'There is no harm in accepting royal food.' Kaushalya replied, "I do labour and whatever food I get in

return, with that I fill my belly. You are *Brahmvetta*, you know that every person is a determination. The king is determination, the Subject is determination. mother is determination, father is determination. The Sun is determination, *Arundhati Mandal* is determination, and *Dhruv Mandal* is determination. This entire world is only a determination.' Kaushalya told that Mi Shringi, who conducted *P. Yajna*, wanted only *Dakshina* of a baby, who can make the nation, ruled by terroristic Ravan, a dutiful nation. Kaushalya gave *Dakshina* saying that the same will happen. Kaushalya again said, 'This is my determination. I want to give birth to a divine soul, who can make this world great and set it in nationalism. When a person gives up determination that person loses prana. I took a determination in front of that *Brahmvetta* (Mi Shringi); I do not want to finish that because this entire world of God is based on determination. The Sun rises, sets in the evening, night comes then day comes; this all is determination of God. Thirty lakh Earths are circumambulating the Sun. The rays from Sun are sending heat to different Earths. Similarly, the Moon comes and gives ambrosia, agriculture progressing and new soft leaves are generating. About 1000 Suns are circumambulating

Jupiter. In entire universe, I see the determination of God. An offspring in the womb of a mother is the determination of parents. Is this world not based on determination? Why are you setting my determination to destroy? I made this determination in front of a rishi (Mi Shringi)'. Yes, I can give up my determination by one way, if you and Mother Arundhati give up your determination of husband-wife.' Duo became silent and said, 'As Kaushlya desires. Do not destroy her determination. O King! This is determination. She got determined in front of *acharya* (Mi Shringi). Her determination should not be destroyed. If determination goes, prana goes and then humanism is gone.' Kaushalya when pregnant lived a life of ascetic and devotion by doing labour herself, and dwelt in philosophy and *Gaytri*. When the pious soul of Ram came in the womb of Kaushalya, she used to do *yajna*. She said, 'I want a superior child from my womb, a superb child. I wish that no royal food shoult enter the body of child taking birth from my womb so that child becomes royal and by becoming royal and in royal grandour he could not do welfare of the subject. Till God has given me 2 hands, and beautiful and neat body, if I do not get beauty out of this, do not purify my heart, cannot give birth to a superb child

by accepting pure food and keeing pure ideas, then it is shame to my life.' For 12 yrs, she prayed *Gaytri*, used to do labour and then accept food. She continued to work after pregnancy. She gave birth to a great, brave son like Lord Ram. More than 8 lakh yrs have gone; still today Kaushalya is called mother. This is because she was mother of a son like Ram, or this is her asceticism and devotion that great children like Ram was born (*DRK*, 2008, 68-69, 75-85)."

How Annihilation and Creation of Universe takes place?

This is a part of Mother Kaushalya's determination. Brahmchariji said, "Kaushalya told to duo (Vashishth-Arundhati), 'I wish to give birth to such a child, who lead his life in renunciation and asceticism. I shall not accept royal food. This is my determination, such as this universe is kept under determination of God. When God determined, this universe got converted into a number of planets. What age God has fixed, they (planets) will remain for that period. Whether I die, my prana get shattered, this universe is controlled under determination, and I also shall not give up my determination.' Again duo said, 'Our last word is that you accept royal food.' Kaushalya said, "As determination of God ends, final destruction of universe

takes place. In this process, all 4 types of living beings get absorbed in the Earth. Next, Earth gets absorbed in the water and then water gets absorbed in the fire. Next, fire gets absorbed in the air, and air gets absorbed in the space (sky). Finally, space gets absorbed in the *mahtatv*, which at that time exists in the womb of God such as an offspring in the womb of mother. Conversly, universe is created by first of all *mahtatv* get disingrated into innumberable atoms that start moving in space. Moving atoms in sky lead the movement of atoms in air, which in turn, lead the movement of atoms in fire that lead the movement of atoms in water, which in turn, lead the movement of atoms in Earth and this way universe get created. Kaushalya further said, 'This world is determination of God. When determination ends, it results in darkness that is called *Brahm-Ratri*. When day (setting up of universe) comes that is called *Brahm-Divas*. This day and night is determination of God.' (*DRK*, 2008,76, 80-81)."

What is *tapasya* (devotion)?

Brahmchariji said, "On one evening, King Dashrath went to the Ashram of Mi Vashishth. Night set in. It was *Ashtami* (8th day of each half of lunar month). Mother

Arundhati said, 'What a light of this half moon. No other can match this light.' Mi Vashishth told, 'What light this moon is, such hundreds of moon lights put together can not be equal to *tapasya* (devotion), which is that: i) when a person in *mana-karma-vachan* (mind-action-speech) remains the same or in unison, this is behavioral devotion; ii) to understand the identity of the soul, the God and the nature, and roam into their difference, this is mental devotion; and iii) when the soul starts talking with the God, this is spiritual devotion." She asked, 'What a devotee can do?' He replied, 'A pious person in behavioral devotion wins over this Earth; in behaviour, radiance of *mana-karma-vachan* of such person becomes great. Such person remains clean in *mana-karma* (mind-action) and talks intelligentia with politeness, and by becoming polite wins this Earth. After this, currents that becoming pious from *mana-karma-vachan* get awakened, and such person starts understanding internal reactions of this world, becomes scientist and looks into the science of every particle. This is mental devotion. When a person understands the soul, the God and the nature, then asks who am I and replies that I am soul. That person tells, 'This is God who is making me to move. In whose (God)

vehicle (nature form of my body) I (soul) am sitting, Who is giving me movement is my God, and I (soul), being present in this world of nature, am travelling planets'. (*DRK*, 2008, 70-75)."

How Bad Actions made *Indra* an Insect?

Brahmchariji said, "Once Lord Ram asked Mi Vashishth, 'Broad actions take a person in religion and narrow actions take that person in sins. I wish to know that whether a person embraces immovable state or not?' Mi Vashishth replied, 'A person always remains in immovable state, because as much natural attributes enter a person, so much that person becomes immovable. As much conscious attributes enter a person, so much that person receives virtues of God, that person adopts the route to salvation.' In between, an insect was seen crawling there. Lord Ram asked, 'I wish to know that what actions this crawling insect did?' Mi Vashishth replied, 'Since when this universe created, this insect had been attributed by *Indra* for 3 times, but still this is an insect. Action wheel is so special. One, who does 101 *A. Yajna*, becomes *Indra*. After becoming king, those, who could not make life waves great entering national scene, receives

inferior group. When *udan* takes his soul in the field of actions, then that inferiority, those narrow actions remain with him. Based on that narrowness, moving ahead such person becomes narrower, resulting insect and crawls on the ground. This results in depriving such person of attribute of *Indra*. If during *Indra*, they keep their life *yajna*-based, keep on doing *yajna*, then their *Indra* attribute, instead of getting narrowness, moves upward. Therefore, our life should be *yajna*-based.' (*DRK*, 2008, 115-116)."

Why Kaikeyi wished for Ram's Exile?

Brahmchariji said, "Mi Vashishth, alongwith his *brahmcharies* and learned persons, had a meeting and told that Ram should be coronated. In this reply, different rishis, when came to know of it, had some secret meetings. Mi Vashishth, on very next day proclaimed in royal house that Ram should be coronated. Next day, coronation was to begin, Ayodhya was in jubilation. The same night, Abhretu rishi, disciple of Mi Vashishth, reached the house of Manthra (Chief in Detective Department of Ayodhya nation) and handed over a letter to her, who gave this letter to Mother Kaikeyi. When

Kaikeyi read that letter, she started opposing coronation of Ram. Mi Valmiki said that during midnight Kaikeyi went to *Kopbhawan* (sulking chamber). When at midnight King Dashrath came to know that Kaikeyi had gone to *Kopbhawan*, he went there and asked, 'What is your desire?' She replied, 'I wish that Ram should go to forests.' King said, 'Such speaking is not beautiful for you.' She replied, 'My inherent wish is that Ram should go to forests and my son should be incumbent there.' Why this was said? This was because king and rishi were known that the coronation was being carried forward without proclaimation. Bharat and Shatrughan were not aware that Ram is being coronated, because both of them were studying philosophy, science and weaponry in Himalayas. Lakshman also was not aware much as he was with Mi Sudhanwaketu for learning archery. Kaikeyi said, 'Without information you were giving kingdom to Ram. Now my wish is that give Ram forests.' King said, 'You don't do this. In policy, there should not be impropriety. In pleasure, there should not be distress.' Then she said, 'Never Lord! No coronation, will be forest and for 14 yrs. Today I have my 2 promises, which you have to grant. Today I want to give forest to Ram.' When Lord Ram

came to know that Kaikeyi want me to go forests, he reached in *Kopbhawan* and touched feet of Kaikeyi. She said, 'Thanks son! I wish you go forests for 14 yrs.' Lord Ram replied, 'This is my wish that I have to obey my mothers. I certainly will go to forests. Mother! What affection your heart has, I know that, but there seems some compulsion that you are speaking me to go forests. I am going to forests.' He touched feet of mother and removed royal dress from him. Kaikeyi had letter written by Mi Bharadwaj, wherein it was writted that national character need be protected, science need be protected, Veda need be protected, society is to be made pious, therefore, Ram should not be here in nation building as a king. Kaikeyi and Kaushalya studied 4 Vedas and were learned women. Rishis educated Ram and made him a great person. Kaikeyi said to Ram, 'You go to fiercy forests. Father is to die today or tomorrow, but when lakhs of people will call for protection, they need be protected and their prana be safeguarded. Nation should progress.' Mi Valmiki said, 'Lord Ram when got forest, there was no fault of Kaikeyi, no fault of Dashrath, but it was permission of rishis.' During childhood of Lord Ram, Mi Vashishth said, 'This Ravan, who has become tyrant, who has created

lawlessness, you have to win over him and spread culture.' (*DRK*, 2008, 188-192)."

How Kicking with Bad Intentions kicks the Kicker?

Brahmchariji said, "Vibhishan told Ravan, 'This is existing rule that when king of a nation rules by misbehavior or a king kidnaps girl of another nation, the nation of such king gets destroyed today or tomorrow. You are going to finish. If you accept my request then take Mother Seeta and touch the feet of Ram.' Listening this, Ravan became angry and said, 'You are not my brother but enemy. Should I touch feet of my enemy?' When there is time of destruction, brain becomes of the same type. Ravan started kicking his brother. Then Vibhishan replied, 'Brother I am talking what is right for you.' Ravan said, 'I don't want such talk. Go! You go near him, of whom you are praising.' Then Vibhishan went to Ram at seashore, introduced himself, expressed great events in his life and then said, 'Lord! I have come to take your shelter." Then Ram took Vibhishan in his shelter and in war Ravan lost (*DRK*, 2008, 266-267).

What was Angad's Leg Set?

Brahmchariji said, "Lord Ram said Angad, 'You go to Ravan as envoy, and request him that if Ram and you come together that will be very good. If by talk, heart changes of a king that protects nation and its Subject. Co-ordination is that Ravan return Seeta to Ram and then there is no dispute.' Angad reached Lanka. Ravan asked, 'Why have you come?' Angad replied, 'I have come as envoy of Ram. I wish that you meet Ram and co-ordinate. This will result in Lanka remaining decorated.' Ravan told, 'I do not want to meet Ram at any point of time. I do not want to co-ordinate with Ram. Comparing me, Ram is neither that powerful nor such a great scientist.' Angad replied, 'No Lord! Don't do such proud. This is because a person, who is going to attack you is how much strong that God knows, not you.' Ravan told, 'I know how strong I am. I am very powerful. We have science. We attack in air, on Earth and also inside sea.' Angad replied politely, 'No Lord! This is our duty that we do activities using pure divine knowledge. In a nation, when there is war, then blood of living beings is shed. Waves from blood pollute air, and then Earth is polluted, resulting inner querrel in human humour.' Angad again said, 'I know you are very strong. Use of power is the worship of power. Such as

prana moves in air, when air gets polluted, then the same becomes murderer. When by puryfying we use that air, it enters in different actions. Similarly, use your power. You apply your power in ruling your nation, the nation will become great; applying your power set up character, your character will become high, and you and your rule of nation will set an image in the world. In case, your actions dwell in violence and not in non-violence, your tendency will remain in violence. Ravan! You know a king, who brings princess or a woman of royal eminence to his nation, is not respected. This is an offence and a negetive tendency for a nation.' When Angad said so, Ravan did not accept even his single word. Then Angad said, 'Now you view your heart, which princess you are keeping in your house, you cannot defile her character because she is great and Godess. If you feel that you have committed a mistake, then I have got this right from Ram that you give me Mother Seeta and there will be no dispute between you and Ram.' Ravan said, 'I have such a big centre of weaponry that it can finish entire Earth. I cannot unite with Ram. I remember that when Ravan did not agree to what Angad said, then as I was talking on prana, Angad brought prana into thigh of a leg, and asked Ravan, 'If you

are strong then in case you remove my leg from one place to another, I shall give up Seeta and take Ram back to Ayodhya.' Now Angad did *Khechri Pranayama*, brought his all prana into a leg, set that leg, and said, 'Come! Is there any strong person?' What to say of Meghnad, wariors more powerful than Meghnad, could not remove set leg of Angad from one place to another. Finally, Ravan himself decided to remove his set leg and went towards Angad. Looking this, Angad set his prana as before, brought back his set leg as normal, and said, 'No Lord! Why you touch my feet? You touch feet of Ram so that you get deliverance and your Lanka is protected.' (*DRK*, 2008, 279-284)."

How Donations by Ravan-Mandodari paved way for Victory to Ram?

Ravan was Demon, but Donor

On the advice of Vibhishan, Ram organised *Ajaymedh Yajna*. King Ravan conducted *Aj. Yajna* as *Brahma* and completed *yajna* successfully. This was one donation by King Ravan to Ram, thus paving the way for Ram's victory. Brahmchariji said, "Ram asked Vibhishan, 'I am going to fight Ravan, whether I shall be able to win over

him?' Vibhishan replied, 'In case, you take 7 births, you cannot win over Ravan.' Ram asked, 'Why?' Vibhishan replied, "Sons of Ravan are very strong. Ravan himself is a learned, strong and scientist. Maharaja Shiva, Guru of Ravan, will help Ravan, then why Ravan will not win.' Ram asked Vibhishan, 'I have to win over Ravan. What should I do?' Vibhishan replied, 'You do *Aj. Yajna* and if *yajna* will be done in order, you will win.' Ram said, 'I will do. Will Shiva bless me?' Vibhishan replied, 'If you do *Aj. Yajna*, invite Shiva, then he shall join you, and you certainly shall win.' Then, Ram started gathering required material for *Aj. Yajna*. Vibhishan said, 'If *Brahma* of *yajna* is not Ravan, then *yajna* will not be successful.' Ram asked, 'How my enemy will come for me?' Vibhishan told, 'Ravan is expert in 4 Vedas. In case you invite Ravan, he shall come and make your *yajna* successful.' Then Ram-Lakshman reached the doors of Ravan. Before this, Ravan has never seen Ram, therefore, Ravan could not recognise him. Duo said, 'Lord! We are doing *Aj. Yajna*. You make *yajna* successful according to Vedas.' Ravan told, 'As you wish, that will happen.' Ram again said, '*Yajna* will be at seashore and you are invited. Tomorrow, it won't be possible to come; you try to reach there at afternoon.'

Ravan agreed. Next day, Ravan in his Pushpak plane reached that great soil, where Ram has constructed *Yajnashala*. Both brothers welcomed Ravan and Ram declared Ravan as *Brahma* of *Aj. Yajna*. After becoming *Brahma*, during *Yagyopaveet*, Ravan asked for their introduction. Both said, 'Lord! I am Ram. I am Lakshman.' Ravan said, 'What is this? This is very surprising!' But next moment Ravan said, 'Yes! When you have chosen me *Brahma*, this is my duty to do *yajna* with all rules and regulations.' Ravan asked Ram, 'Where is your wife?' Ram replied, 'Lord! My wife is in Lanka.' Ravan thought that if I do not conduct *yajna* as per rules, then I shall become sinner of dieties. They have nominated me *Brahma*, my duty is to bring Seeta and do *yajna* with all rules and regulations. Mi Valmiki said that Ravan in his Pushpak plane reached Ashok Vatika and asked Seeta, 'Come to seashore, where your husband has organised a *yajna*. Your husband has nominated me *Brahma* of that *yajna*.' When Seeta came to know this, she became happy, and then reached by Pushpak plane the place, where *Aj. Yajna* was organised. Reaching there, she sat on the right side on Ram, and Ravan sat in her right side as *Brahma*. After this, *yajna* started. Seeta asked Ram, 'Do you have something as

Dakshina for Ravan?' Ram asked, 'What should I do?' She replied, 'You take my *Kauri-Jura* (a woman's ornament) and give it as *Dakshina*.' Ram accepted that. After conclusion of *yajna*, Ram and Seeta reached near Ravan to offer *Kauri-Jura* as *Dakshina*. Ravan said, 'It seems that this *Kauri-Jura* belongs to Seeta.' Then Seeta said, 'This *Kauri-Jura* was made by my father-in-Law Dashrath as an ornament. Today it can be used in this pious *yajna*.' Then Ravan told to Seeta, 'I accept your *Dakshina*, but I do not want to spoil your make-up.' When this was heard from Ravan, the Subject said that Ravan is very wise. On conclusion of *yajna*, Ravan said to Ram, 'It seems your desires will certainly get fulfilled.' Blessing Ram, then told Seeta, 'If you wish, serve your husband, or come with me.' Seeta said, 'From today onward, you are my father *Brahma*. For me, here is same and there is same. I shall go with you.' This is religion. Ram also did not say that Seeta where are you going. Then Seeta with Ravan board on Pushpak plane. Ravan at that time chanting a mantra from Rigveda said to Seeta, 'Today I feel that my time of destruction has come. My Lanka is going to finish. My great subject is going to end up. One, who owned enemy and after owning and making him *Brahma* has extracted

his (Ravan's) spiritual light, why his (Ram's) wish not be fulfilled? Today it seems that I have not to conclude *yajna*. After conclusion of *yajna*, it seems me that no person will remain alive in my Lanka.' (*DRK*, 2008, 267-272)."

Mandodari: Donated Suhaag (Life of one's husband), but kept Words

Another donation was by Mandodari to Ram. Brahmchariji said, "Maharaja Shiva had an unfailing weapon. When Ravan came to know that Maharaja Shiva has an unfailing power, he went into the feet of Shiva and prayed to get that weapon. Shiva gave that weapon to Ravan, who set that weapon inside the central pillar in his royal house. That weapon had co-ordination with Ravan's navel and heart. It had voice power such that waves from that weapon reach Ravan through his navel and heart, and how long those waves reaching him, nobody can kill him. Long back I told that Ravan's Navel had store of ambrosia. He also had a store of devotion, which was education that he received from *Brahma* during childhood. Also, ambrosia from Moon is stored in navel centre. Today, that weapon or unfailing power is termed as ambrosia in Ravan's navel. During war between King Ravan and Lord

Ram, that weapon remained co-ordinated with navel of Ravan, and he could not be killed by Ram. After 12 days of war between Ram and Ravan, Ram got surprised and asked Vibhishan, 'Why Ravan is not killed?' Vibhishan replied, 'Lord! Maharaja Shiva will reply this. Shiva was requested and he reached near Ram. Lord Ram touched feet of Maharaja Shiva and asked, 'Lord! How can I kill Ravan?' Shiva told Ram, 'You cannot win over Ravan. I gave him a weapon. That weapon is set in the middle of central pillar in his house. Waves from that weapon reach Ravan through his navel and heart, and how long those waves continue to reach him, nobody can kill him.' Lord Ram asked, 'Lord! Then how Ravan can be killed?' Shiva told Ram, 'You send Hanuman and Jamvant to get that weapon as donation from Maharani Mandodari, who is learned, pious and donor. In case, she donated you that weapon, you can win over Ravan, but if not donated then you can never win Ravan.' Hanuman and Jamvant impersonated as Brahman and entered Lanka. They reached to Mandodari, who welcomed them but could not recognize. They said, 'We are brahmans. We shall not eat anything. We have come to seek some donation. In case, we get donation, then we shall eat something.' She said,

'What do I have to donate? My entire Lanka is on the way of destruction. You take food. It is said that in which house, wise and devotees visit, and they are not greeted and given food, they give up their sins and take away virtues of those residing in that house. Lord! You shall give up your sins and take away my virtues. I shall become deprived.' They said, 'We shall not take food till our desire is not fulfilled.' Mandodari asked, 'What do you want?' They replied, 'We wish that in case you promise, we shall express.' She told, 'Queens do not go against their words. This is their ornament, religion, humanity and *maryada* of nation. If after expressing a word, it is backtracked, that destroys *maryada* of a nation. Therefore, I cannot go against my words expressed.' Both spoke in one voice, 'Mother! What weapon is set in your middle pillar, we want that weapon, otherwise we shall not take food.' Mandodari was well versed in Vedas and learned woman. She thought what they asked for is life of my husband. She asked, 'Tell, who told you that weapon is set here? This is known to me and my husband. It seems you are not Brahman.' Both said, 'Take in your view that we are Brahman. Shiva told us on this weapon.' She said, "If Shiva do not want my husband, then I can donate weapon. Shiva

is friend of this nation, he is everything for Lanka. He is Shiv. In case, he does not want my husband, then I shall donate the weapon.' She obeyed Shiva, took out that weapon from inside the pillar, and handed over the same to them. Mandodari said, 'My family met to death, but husband remained. I wished to protect my husband, but when all kings do not want Ravan, then he is to die.' Taking weapon, both were returning, and in the way they heard to a divine communication sent through instruments by Shiva telling, 'Jamvant! Finish this weapon in sea; otherwise this will continue to give power to Ravan.' Both fixed in the middle of sea that weapon, which then got finished (*DRK*, 2008, 320-327)."

What were Ravan's Teachings on Death Bed?

Brahmchariji said, "When Ravan was on death bed, Ram told, 'We have not won, because Ravan was so statesman, scientist and Veda-versed, I feel that today the Sun of world's grammer has set.' Ram-Lakshman reached near Ravan and after touching his feet asked, 'We want to listen on statesmanship from you.' Ravan said, 'Ram! In a nation, there should be science, but it should not be misused, because misuse of science results in destruction of

a nation. Misuse of science makes the society idle, thereby resulting bloody revolution. In case, you wish to make your nation high, then king should not be lethargic and erring. When there is lethargy and err, there shall be attack on girls and daughters of others, such nation will end up today or tomorrow. Ram! What work you wish to do, do it now, to leave for tomorrow is foolishness and erring. Today, intelligentia is declining. Nation is built by intelligentia. Politeness and intelligence take the nation to heights. I had 4 works in mind, but could not do: i) smoke from fire be stopped; ii) make route to visit Moon; iii) take death in my command; and iv) understand growth under the Earth and remove sins of water. I have to do some duties on tomorrow and they ended on tomorrow. Ram! In your nation, there should not be shortfall of learning. Scholarship protects nation and society, and *yajna* type high activities are protected.' Today you have won over Lanka, but this is not victory over Lanka. Today piercing of all my attacks and power was given to you by Vibhishan, but today I am very happy. When I was studying in the ashram of *Brahma*, then I attacked daughter of guruji and she cursed me. Because of my wickedness, while dieing, she said, 'You also shall die

similarly. Thus I did two sins. One, by attacking daughter of guruji, and second by frustrating foresters, who came by the permission of parents.' Thus Ravan by repenting and doing *pranayama* left his body (*DRK*, 2008, 331-334)."

What Ram Had that Ravan Lacked and Lost?

Brahmchariji told, "Ram was scientist, yogi and had spiritual power. Ravan was strong and a great scientist. He had no spiritual power; therefore, Ram is given more importance than Ravan. Ram had character and humanism. Ravan was devoid of character and self-confidence. Those having self-confidence win in the world. Ram's character was so high and pious that he adopted persons away from nation and living in mountains, and those, whom nation had no pacification. Ram took such people in self-confidence and won a vast empire. Ram was greater scientist than Ravan. Ravan drew matter of others and lived a lavish life. Ram understood by spiritual and yogic power that God had given him this body to help others. Ravan, who made dieties captive, is an unparallel scientist in this world till date. Ram was also a great scientist and expert in geosciences. He made barren land fertile and helped Nishad in realising crops from barren

lands. Therefore, Ram was greater scientist than Ravan because Ram used science to help others, whereas Ravan used science for self pleasure. Lord Ram was a high yogi and great soul and set up an example of *Maryada* in this world. Ram was devotee, but not Ravan. That is why Ram won over such a vast empire. I remember life of Ram. He, since when set up the nation till death, kept *yajna* light alive. That *yajna* light in his *yajnashala* always remained lighted, *yajna* used to take place; this all take society and nation to heights. Lord Ram spread culture in the world. King Ravan spread his nation in almost entire world but he had no generosity. Lord Ram killed Ravan, spread culture, and thus made world generous and pious. King Ravan, who was well versed in Vedas, lived 48 yrs in celibacy, was highly intelligent, but had lost culture. Lord Ram made Vibhishan as king of Lanka and spread culture; Narayantak, who was king of Sombhum nation, was killed and Adyut was made king there and spread culture; at Patalpuri (lower regions), killed King Ahiravan, and Makardhwaj, son of Hanuman, was made king there and spread culture and so on, and then returned to Ayodhya (*DRK*, 2008, 340-342, 346)."

Brahmchariji said, "Why it became necessary for Ram to win over Ravan? Looking into considerations in that period, Ravan's nation was devided in different traditionalism. King Ravan and his sons had different considerations in traditionalism and all were traditionalist. Ravan's traditionalism went outside Lanka and spread in different nations. His thoughts and considerations took shape of *Rakchhas Pranali* (Demon System). With the coming up of different thoughts, Ravan's nation had about 50 traditions. Birth of traditions co-ordinates with ignorance, which generates traditions in the name of God. With making in of different traditions, differences bred in the thoughts of one another. When there is difference in the name of God, then nation moves towards hell, and considerations become impure. Entire society should have one consideration, one religion and one thought on God that keeps check on the prosper of traditionalism. When traditions prospered in Ravan rule, then he had ill views on separate religious forces, resulting in violent thoughts and hence killing of one another. Ram faced lots of difficulties but always remained firm and finally won over Ravan (*DRK*, 2008, 342-346)."

Brahmchariji said, "When selfishness reaches optimum, *Vaishyas* (rich people) gather optimum, and poor become poorer. At such time, pain of poors breeds bloody revolution, causing destruction. During Ravan period, such revolution came. Reason was same; wealthy gathered wealth and poor became poorer. Those gather wealth are Ravan, and someone as destroyer of Ravan takes birth as Ram. Ravan could not become *Brahmvetta*, but different traditions in the name of God resulted in destruction of Ravan. Ram, who was *Brahmvetta*, finished such traditions and tried to bring in Vedic light. Ravan said, 'I shall win and not allow Ram win Lanka.' There is no sign of Ravan in the world. When there is character assassination of my daughters, then destruction of society and nation takes place. Ravan had ill-intended look of Seeta's character. This resulted that Seeta remained firm and Ravan could not spoil her life. Ravan was a great king and scientist but agony of Seeta destroyed Ravan family and put nation in the mouth of fire. Thus a nation is destroyed when king indulges in character assassination of my daughters. At such time, due to impure revolution, king himself goes into the mouth of fire. Proud of science put Ravan in destruction, family destroyed and my daughters became

widow; all lost. Ravan's Lanka had science labs and schools but character assassination of my daughters made that nation a cremation ground. I told that when Ravan took a *Devi* to Lanka, then Lanka got lost (*DRK*, 2008, 337-339)."

Brahmchariji said, "Ravan from death bed said, 'Ram! You killed me and this killing should not happen.' Ram replied, 'Why not? You did a great sin that you brought a desolate woman from fiercy forests to your house. A king, who brings a virgin or a woman living in his nation to his house, is worst sinner. In a nation, such king, who spoils virginity of a woman, is devil. A king, who has such defiled thoughts, should be killed by the Subject.' I was told by Mahanandji that the time on today is on the same footings, such as to defile girls and women of others. So the king of today is going to be destroyed tomorrow. Ram said, 'Ravan! Do you accept this sin or not?' Ravan replied, 'Lord! What could I do when you defiled face of my sister, Somtiti.' Ram told, 'I did not do. You didn't understand my character and humanity. In case you desired, I could have replied this. But you didn't ask. You know she at that time became fascinating. Then I requested to go and she left. She did her defilement for self favour from you. We

both are *Kshatriya*, and this is not the duty of a *Kshatriya* to defile face of any woman or his hands touch her body. Our hands can touch as mother and sister, but not as wife. We are *Kshatriya*, none of *Raghuvansh* customs permit this.' Ravan came to know this truth at death bed and said, 'Why don't you made me known of this?' Ram told, 'How could I make you to understand, because your national pride was dead. I remember, you snatched Sampati's nation at seashore, where both brothers, Sampati and Garud, were king. You made them beggar. Sursa was queen of Magadh nation. You snatched that nation and made Sursa as public servant. You killed King Somvritika of Patalpuri and made Ahiravan as king there. In Patalpuri also, you killed a king named Keerti and murdered his wife. To destroy woman of others had become your profession since long.' Ravan became silent and said, 'Ram! Really what you said is true. Forgive me!' Ram said, "In *Raghuvansh*, none from Bhagirath till today had been there to defile any woman. When a king is in ego, in that period, such king gets lost. This is because in ego, such kings defile women and this defilement engulfs such kings.' Ravan replied, 'Lord! I wish to die. My ears have no strength to listen such words.' (*DRK*, 2008, 329-331)."

What is *Ramrajya*?

Brahmchariji said, "*Ramrajya* or virtuous administration means administration of such a nation, where people pray God, and understand and protect their religion. *Ramrajya* is where no person is hungry and every person is happy in duty. This society will become high and great when there are purohits like Mi Vashishth, kings like Ram and ministers like Hanuman. When intelligentia remain sturdy in their duty, such nation is in *Ramrajya*. When duties are assigned with classification based on brain and body, such nation is called *Ramrajya*. When there is protection of every living beings, whether on and in Earth and in air, then such nation will be pious and in *Ramrajya*. Here religion stands not for sects such as Hindu, Muslim, Christian etc., but religion stands for *Ahinsa Parmo Dharma*, which is known from times immemorial. Once Shabri asked, 'What is importance of religion? What is religion?' Lord Ram replied, 'When our heart is pious and voice has politeness, this is importance of religion. To do one's duty is religion. A person may possess vast knowledge and may be expert of Vedas but without politeness all this is useless. So politeness is the biggest tool

in making a person religious.’ Lord Ram also told, ‘Until along with faith in religion, we do not do heart touching actions with full politeness, till then our religion has no meaning. We should acknoledge religion only by the voice; but if we are half-hearted, then our humanism is useless and has no importance. Without faith in religion, a person can never seek humanism. Without humanism, the life remains incomplete. Broad actions take a person in religion and narrow actions take that person in sins.’ Lord Ram on king of a nation said, ‘King is one, who in the morning gives up bed, and after finishing morning activities followed by pray to God takes to duties. He should be Yogi and selfless. A nation with such a king is error-free and touches heights in religion and humanism. Nation is not to gather others wealth. The duty of king is to keep humanism, rishism and nation’s grandour as such. In a nation, intelligentia need protection. Where science is at top and rightly used, such nation and its king are pious. In a nation, there should be one religion and no traditionalism. A nation should possess cult of Vedas. First of all, in a nation, different traditions in the name of religion and God should end up. This is because such system will direct that nation towards bloody revolution.

Finish traditionalism in religion. King should be of one religion. God is omniscient, almighty, live in the heart of every one. Accepting that God, different traditionalism should go out of the society.' Mi Vashishth said, 'Human senses if release as least number of waves so much high will be religion. Such as after marriage, husband-wife desires for the birth of a baby. At that moment, each one of both releases around 100 waves. When a male get attracted to a female and both desire to copulate, then another 100 waves generate from each of them. When they copulate, then 300 waves generate from each of them. In case, a third person looks them in copulation, then 4000 waves generate from each of them. This is called non-religion. A person has as much pious actions and a positive vision, so much less number of waves will generate. Where less number of waves are generated and there is a tendency to do pious actions, so much high will be religion, and where more waves generate, there is sin (non-religion). When a person prays peacefully to God then soul sphere in human body receives a food, and when a person goes for a blemish, then heart beats of that person increases, indicating that person is moving a path of non-religion.' Mi Vashishth also told, 'In nationalism, a king goes with

religion and humanity. Religion is termed lifeline of a nation. Such as when religion leaves a person, the soul of that person becomes naked. Similarly, for a nation, when religion goes, then that nation becomes handicapped. Religion is voice of dieties that makes a nation progressive. In school, religion is discipline, which a teacher makes students to learn and live. A nation is where my daughters are looked as respectable; they can go from one corner of a nation to another corner but nobody has bad look at them.' (*DRK*, 2008, 115, 118, 198, 212-213, 215, 223-225, 366-368, 395-396, 428)."

To elaborate on *Ramrajya*, life of Lord Ram will be taken in following analysis as a case study.

Characteristics of a Virtuous Ruler

Brahmchariji said, "Lord Ram is called Maryada Purushottam Ram, because he had been and still exists as the best example of *Maryada* in this world. Once Mahanandji said, 'Today, if someone is getting wealth and mother says not to receive that, then such person may kill his mother and will say that she is not allowing me to enjoy royal power and giving forests. Today if a person gets a small piece of wealth then such person bent upon to

do manyfold sins. Also such person does manyfold sins to gather wealth. Today we have to become Ram. Tie up in such a *maryada*, that getting rule, no pleasure; getting forest, no pain. Today by setting *maryada*, we have to leave this world.' Lord Ram himself said, 'I have come to set up *maryada* in this world. I have been coming after living in a number of births, but today I have no duty left for me. Only duty is to set up is *maryada* and I have to demonstrate *maryada*.' Lord Ram was *yagnic* and *Brahmvetta*. He started performimg *yajna* at the age of 8 yrs. Lord Ram was scientist, ascetic, yogi and had spiritual power. He had humanism and a pious and highest character. Lord Ram through his spiritual and yogic knowledge knew that God has given me this body to serve others. He owned forest people, for whom nation had no pacification, infilled self-confidence in those people and won over King Ravan. To strengthen spiritual power, Lord Ram used to chant *Gaytri* 100 times. He had vast knowledge in geoscience, and had such a speciality that by smelling soil particles, he could conclude that at so much distance in the soil, this much mineral is available, and on this soil this much cereal can be grown. When we look into generosity and humanism in the life of Lord Ram,

then nationalism, sociolism and love appear in our memory. Lord Ram owned those kings from forests that were considered worthless and called mean and *shudra*. Lord Ram went from Ayodhya without any force. In forests, he owned *shudra* and dravid, and won over such a vast empire of King Ravan. When Lord Ram was going to forests, Nishad asked, 'Abandoning nation, why are you going to forests?' Lord Ram told, 'Life is subtle. Today if we live in the nation, our brain may turn princely; thereby we may indulge in a number of sins. So, by obeying our parents, we are going to forests. Live-in forests, we shall earn something; live-in nation, we shall lose our own wealth. In this world, which person got eminence, which person excelled, which persons became philosopher, spiritual and *Brahmvetta*, that person became by live-in forests. Today if I live-in forests, then my life will become great, yogic, and thus I shall earn something from this world. Today if I had become king, then my brain would have become *Rajoguni*. In such state, unknowingly how many sins I would have committed. I may be working with all rules, but even then unknowingly how many souls would have affected my soul and heart, such that in forthcoming births, I do not know I have to live in which

yoni. So Nishad! By living in this forest, performimg my duty and setting up *maryada*, I shall leave to the place wherefrom I came.' Brahmchariji said, 'Forest means where no any type of help is available, where heart form of forest becomes so capacious that every living being becomes friend. Facing variety of difficulties among dangerous forests, he made mountains his bed. Lord! You give birth to the souls like Ram. When Ram like soul will be born then Mi Vashishth will definitely take birth. Lord! If you wish the welfare of this world, and wish to bring peace among the Subject, then give birth to souls like Ram, who by giving up royal pleasure will devote in complying Rishi orders.' (*DRK*, 2008, 98, 109, 141-142; 174, 196-200, 341; *RR*, 2008, 8-9, 13-15)."

Brahmchariji said, "Once Lord Ram asked Mi Vashishth as how can he make his nation pious? Mi Vashishth replied that a king, who spreads culture in his nation, owns a pious nation. Culture is that where a person builds one's character, faults die out, where nation becomes pious and possesses worldly knowledge and science, and that provides feelings of rectitude. Best culture is one that is in the Vedas. Lord Ram once told Mi Vashishth his wish to spread culture and humanism in this

world. Mi Vashishth said, 'Ram! You do because Ravan has put control on this world; he has become tyrant and spread lawlessness. You have to win over him and spread culture.' Lord Ram owned those *bheel* (tribals), *dravid* and disabled, which were abandoned by King Dashrath, and made with them an army. He owned Hanuman. He had scientists like Nal-Neel, Lakshman etc. and blessings and assistance of sages. Lord Ram, in forests, first of all reached in the kingdom of Nishad. There he spread culture. Then he went ahead and killed those who were bad characters and demons. Then killed King Bali who was expert in 4 Vedas but lost culture and owned wife of his younger brother Sugreev. There he made Sugreev a king and spread culture. Then he went ahead and killed King Ravan who was expert in 4 Vedas, enormously wise, and observed 48 yrs in celibacy, but had lost culture. Vibhishan was made king there and spread culture. Narayantak, who was king of Sombhum nation, was killed and Adyut was made king there and spread culture. Then reached Patalpuri, there killed King Ahiravan, and Makardhwaj, son of Hanuman, was made king there and spread culture. A nation that does not have own culture never succeeds. Such nation has indiscipline, impure climate, and faces bloody revolution,

thus resulting in humanism shattered. Lord Ram asked residents of Ayodhya, 'I have come Ayodhya after victory over Ravan. If you wish to make me king of Ayodhya, then you have to adopt righteous bevaviour, humanism and splendour of Vedas, and well mix with culture. Until *bheel*, *dravid* etc. are not accepted, Ayodhya will not become great.' The Subject accepted this, which resulted in making nation pious and people with righteous bevaviour. Brahmchariji said, 'God! Today we need such scientists, who invented super weapons and spread culture in the world.' (*RR*, 2008, 17-19; *DRK*, 2008, 109, 375, 400, 427)."

Lord Ram: As Vishnu

Brahmchariji said, "Lord Ram, by destroying different forms of conrervatism prevalent in the administration of King Ravan, set up Vishnu-State, which reflects thouroughness. Vishnu-State is one that is bound by 4 types of rules [*Padam* (Character), *Gada* (Physical Power), *Chakra* (Culture) and *Shankh* (Ved-voice)]. King of such state is called Vishnu, who is well versed with these 4 rules and is able to govern his state based on those rules. Such nation where king by keeping his senses under control

becomes devotee and enters him into royal actions by putting his behavior into actions, becomes a pious state. Once Lord Ram asked Mi Vashishth, 'Explain as to how I can become like Vishnu?' Mi Vashishth told, 'Ram! Listen: First of all, you should own a *Padam*, which meaning is *Sadachar* and *Shishtachar*. Character means accepting inspirations from soul, and finishing ill will. A king, whose governance is composed of character and humanism, owns a pious nation. A kingdom, where there is no righteous behavior, no respect to one another, will end up today or tomorrow. In absence of character and humanism, your nation can never become *Ramrajya*. In Vishnu state, there should be such a grand character that my daughter, if goes from one corner to the other corner of a nation or roam around the entire nation, is treated as mother, daughter or sister in the society. Science should be based on *Padam*. Physical science is very unique, because to understand insides of Earth and space, and to understand all faces of directions is called science. Second, you should own a *Gada*, which is name given to *Kshatriya*. First of all, the king should educate offender by knowledge. If offender does not accept king's advice, then offender should be punished by *Gada*. Such punishment means to bring

offender under discipline. In society, there should not be an atmosphere of fear. All should feel fearless. Fearlessness exists when people have faith in God, keeps God as one's eye-witness; such person remains in the light of fearlessness, walks freely and never commits sins. The kingdoms, where offenders are punished, always remain a *Ramrajya*. The kingdoms, where offenders are not punished, end up today or tomorrow. Ram! You have to keep *Gada*, punish offender and finish bad behavior. In case, the news of your nation spread to another nation, then *Kshatriya* of your nation are not up to the mark. Third, there should be *Chakra*, which means culture. Humanism and glory of speech are termed as *Chakra*. Culture is such a priceless voice that gives a person righteous and good mannered behavior. Culture, which keeps humanism, character and is devoid of indecency, is called *Chakra*. The kingdom that spreads culture keeps *Chakra*. There should be co-ordination with soul, so that another nation receaves that culture without hesitation. When in a person there is one *Chakra*, one voice, nation becomes pious, and free from bloody revolutions. Nation faces bloody revolutions when voice of persons get divided. Ram! if you wish to make your nation a *Ramrajya*

then spread culture in the world. *Shank* name is for Ved-voice, which means nation should have intelligent and wise people. A nation with Ved-voice has the sky full of Vedic text. A kingdom that provides education on righteous behaviour and on Vedas has the best environment; people there live in high thinking and in an environment of righteous and good mannered behavior. Such nation remains rich in intelligentia, which have no difference in speech and action; what they speak, they do the same. For judicial decisions, king has to be impartial both for his son and the son of a common person in that nation. Which nation organises *yajna* full of Vedic text, dieties working there remain happy and give desired results to that nation and to the Subject residing there. If you wish to take your nation to heights, you have to become Vishnu.' Then Lord Ram set up Vishnu State and told officers and employees on nation that there should not be anybody debtor. Who is debtor? One, who does not pray God, is debtor of God; one, who does not serve parents, is debtor of parents; one, who does not do goodness in society, is debtor of society; and one, who does not accept high thoughts of nation, is debtor of nation. Every morning when there is fragrance from every

house, and every house conducts *yajna* and sends sounds of Vedas, king of that nation proclaims that his nation has no corrupt persons, such nation is termed Vishnu State (*DRK*, 4-5, 102-104, 396-400; *RR*, 2008, 19-21)."

Personal Living of a Virtuous Ruler

Brahmchariji said, "With God grace, I was fortunate to see Ram. How pious his life was! Today we have to follow Ram, and hold such virtues of Ram that made Ayodhya and culture pious. I remember that king like Ram had no guards. He himself during night used to visit, listen to the subject, and do justice during daytime. To elevate a nation, a king does not need of any protector. Those, whose heart are filled with ill will, need protection. One, who cannot protect others, has no right of protection. Law of nature tells that we should become protector. If we cannot become protector, then who will protect us? In his daily routine, Lord Ram used to get up every morning before Sun rise, then after finishing morning duties, never took food before doing *yajna*. He used to take only pious food, such as cereals grown by self, roots and juices. During his devotion period, *Indra* gave him Kamdhenu cow and he took cow's milk. Then finishing morning activities, he

used to pray God. After this, he used to visit nation and view the regulations of every house. When a king visits house to house considering this as his duty, then such nation is pious and great. What regulations are in modern time? Today, people gather others wealth and fill their belly. They worship Lord Ram in their houses and eat up non-vegetarian foods. When Sun rises, rulers leave their bed, do some bath, put on cloths and then talk on his presence, absence and hate others. After this, he takes non-veg food and fruit drinks. For today's ruler, there should be a number of guards to protect the life of ruler. When such ruler, after killing other living beings, makes his food, then who will protect him. Nobody can protect him. When such ruler has no faith in God, who protects all, then who on Earth can protect him (*DRK*, 2008, 392-394, 397-398)."

Good Governance

Lord Ram thought that there is nothing special in nationalism and hence he preferred the life based on sacrifice. Among guidelines, first of all, in a nation, there should be *yajna* and fragrance in thoughts; these two make a nation and society high. There may be nation or not, but

righteous behaviour and humanity must be there. As per second guideline, no living being should be killed in a nation. There should be *Ahinsa Parmo Dharma*, and there always should be tried to bring in religion, good mannered behaviour and humanism. Lord Ram proclaimed, 'Every house should send fragrance and sound of Ved mantras during offerings in fire of *yajna*. This results in making house and environment pious, and humans true and great. During Lord Ram period, no child died before parents; this was because of *yajna* being conducted in every house. Parents becoming restraint used to give birth to strong baby. Mother used to educate offspring on Vedas in her womb. Thus soul of child by well mixing of Vedic teachings was so strong that such child did not die before parents, who also living a long life used to leave this world happily.' Among duties, first one was *yajna* to spread fragrance in house and in people. Lord Ram said, 'When entire Subject do her duty, no person there can be debtor of others. A person, involved in a number of troubles, becomes debtor and such person cannot make this society, nation and world like heaven. A person, high in character, great and pious, can make the system like heaven. Such person can enter the field of devotion. Therefore, every

person should be *yagnic*.' After coronation, Ram proclaimed, 'In my nation, every person should be monogamy. Nation should conduct *yajna*; from every house, there should be sound of Ved mantras. From my house also, same sound will emerge.' Ram told that nation will be in *yajna* and *yajna* will be in nation. Every person will obey one's duty. Electorates of nation will be from wise people and rishis. Regulations of nation will also be drafted by rishis. When Lord Ram was elected king of Ayodhya, Mi Vashishth, Mi Vishvamitra, Mi Bharadwaj, Mi Kakbhusund, Mi Lomash and Mi Atri drafted regulations. Mi Vashishth said, 'Ram should care that king should not follow the path of gathering wealth. When a king involves in gathering wealth, then nation goes in selfishness that is death in the world.' Ram said, 'My heart wishes that there should be justice in judiciary, duty should be obeyed, it will be our duty to accept duty system, and there should be a group of wise people that should be elected from time to time.' (*DRK*, 2008, 385-386, 400-402, 404-407)."

Ram-Kakbhusund Discussion

Brahmchariji said, "When Ram created nationalism, he told the Subject, 'If you wish I may take charge of

Ayodhya.' All replied in affirmative. Mi Kakbhusund said, 'Why do you desire to accept this nation? What is your selfishness, when God has given you this life for devotion?' Lord Ram replied, "In human body, soul lives in a discipline. Such as mind remains with all senses, and also co-ordinates with heart. Next, heart co-ordinates with consciousness, and then consciousness co-ordinates with great consciousness. Thus when God consciousness, soul consciousness, mind behaviour and senses co-ordinate, this is a discipline. This is my desire that as God keeps discipline, such as soul rules this body, and mind rules on every sense, there God becoming source of each other girds up. This is such as mind is source of senses, all the 4 (mind, brain, heart and egotism) in equilibrium are source of soul, source of soul is God, and when we accept God as source of the world, then nation becomes pious, and physical *yajna* and spiritual *yajna* co-ordinate.' Mi Kakbhusund became happy and again asked, 'What rules you are going to frame for your nation?' Lord Ram replied, 'If a king wishes to elevate his nation, then there should be discipline in the schools of that nation. Schools will become disciplined, when parents in every house are disciplined. If I make the nation, then first of all there

should be diety worship in every house, there should be *yajna* in every house, thus entire nation will become fragrant. First of all, I shall request every mother to give up physical make up and accept throat make up, which is that mother's throat should possess so much sweetness that during lullaby, she can make the baby learn *Brahm* and Yoga. This is such as a mother puts on ornaments to shine up, so as she should possess knowledge and intelligence. Untill a mother does not make her baby *Brahmvetta* or *yagnic*, and provides knowledge, till then mankind cannot rise high. After grown up, *acharya* at school in the light of Vedas makes child understand the method of doing *yajna*, and thus makes that child gold, a scientist, and a *purohit*. When after grown up, such children fly to planets, then there in nation is science, humanity and human philosophy.' When in a nation, there are wise people, and King Ram type *Brahmvetta*, no traditionalism takes birth in such nation. When *acharya* has one wife, and he accepts all other women as his mother, sister and daughter, as the case may be, such nation rises high. Lord Ram told Mi Kakbhusund, 'First of all my law is that my mothers and sisters become homogenous in throat. Their throat should possess sweetness, and they should have capacity to cherish

and be forward in education. Thus when in a nation intelligentia will continue to grow, then there cannot come bloody revolution. Dutyful people elevate a nation and take that nation to heights. In my nation, in every house during morning, there should be conch voice, which means there should be Veda recital or sounds of Ved mantras. It may be morning and evening, a person sitting in front of fire has to bring self in light. Such light makes the world great, every person great.' Mi Kakbhusund became silent saying that, 'My soul is happy, but what are your other laws?' Lord Ram told, 'In my nation, duty will be of prime importance. Among duties, in morning, I shall thank and pray God, because thinking on God means to accept that God is present in my soul. After this, I shall do *yajna*, because God is *yajnic*. When Veda sound will come out of my heart, then the society will follow me and the following of the Subject can make a person and the nation great. Then actions taken in my nation will be adopted by other nations. In our nation, I want to bring science, which shall project different pictures of rishis presenting devotion-based thoughts and rishi activities. When pictures comprising character, greatness and *yagnic* behaviour of my mothers and

daughters will be seen, then our nation moving through science shall project greatness and human philosophy. In our nation, different forms of energy shall be used for the growth of materials science. Society comes under discipline when every person is of character. In a nation, there should be character and humanism, bloody revolutions cannot give life. My nation will be based on equilibrium, where every person will have the right of expression but that should be based on intelligence and science. I shall remain as a servant of all kings and rishis.' (*DRK*, 2008, 387-391)."

Conclusions

Significant Achievements

Significant achievements given by Brahmchariji comprising clarifications on unrealistic, unnatural and unscientific presentations in *Ramcharitmanas*, and some highlights that were not present in *Ramcharitmanas* but covered in this book are summarized here to benefit its readers and devotees.

Clarifications

i) *Ram came on Earth in Treta Period*: For those, who believe that the epic Ramayana is imaginary and this story was written with a view to present victory of goodness over evil, and no character like Lord Ram ever existed on this Earth, this is proved that Lord Ram came on Earth in *Treta* Period, when Mr Shringi, who in present birth (1942-1992) was Brahmchariji, conducted *P. Yajna* for the birth of Ram; ii) *Seeta was born at Janak's house*: It is wrong that Seeta was got as a new-born baby kept in a pot inside soil of a field; iii) *Ahilya is name for Earth*: According to *Ramcharitmanas* by Goswamiji, Mi Gautam cursed his wife, Ahilya, who was standing as a piece of

rock stone. According to Brahmchariji, *Ahilya*, in Vedic literature is name for Earth. Lord Ram became saviour of *Ahilya* means that he examind barren soil scientifically and made that cultivable to grow cereals; iv) *Lord Ram did not cut nose of Shurpankha*: According to *Ramcharitmanas*, Lakshman at Ram's hint lopped off ear lobes and nose of Shurpankha, sister of Ravan. Brahmchariji said, "Lord Ram is blamed that he cut nose of Somtiti (Shurpankha); this act even a small *Kshatriya* won't do. It may be possible that he may have uttered some harsh words and feeling disgraceful she may have told as cut of nose."; v) *Science of Lakshman-Rekha*: According to Brahmchariji, *Lakshman-Rekha* is a line that generates fire on crossing by an enemy. Science of *Lakshman-Rekha* is not given in *Ramcharitmanas* but Brahmchariji explained science of this line; vi) *Jatayu and Sampati were humans*: According to *Ramcharitmanas*, Jatayu and Sampati were vulture birds. Brahmchariji said, "Both Sampati and his brother Garud (Jatayu) were king and researcher; vii) *Hanumanji, Sugreev, Bali, Angad etc. were humans*: According to *Ramcharitmanas*, Sugreev sent armies of bears and monkeys for Seeta's search. According to Brahmchariji, bears and monkeys were wild tribes of humans in India.

Thus Hanumanji, Sugreev, Bali, Angad etc. were not monkeys but humans. Similarly, Jamvant was not bear but a human. viii) *Hanumanji swallowed great virtues and science of Sun*: It is said that Hanumanji swallowed the Sun. Brahmchariji said, "Hanumanji knew importance of every particle of Sun and Sun science was in his memory. Therefore, it can be accepted that he swallowed great virtues and science of Sun and not that of Sun as such.";
ix) *Makardhwaj was son of Hanumanji*: It is said that Makardhwaj was born from a fish. Brahmchariji said, "Rohini, daughter of Sugreev, was married to Hanuman. She gave birth to a baby boy (Makardhwaj) and then died. From uterus of fish, only fish will born and can never give birth to a human baby as per the law of nature."; x) *Kakbhusund was a human*: In *Ramcharitmanas*, Goswamiji represented Kakbhushund, a crow, and *garud*, a vulture. Brahmchariji said, "Today Mi Kakbhusund is known as crow, a bird, but he was a human being; a great rishi, great scientist, great writer and a great teacher."; xi) *Kumbhkaran used to stay for 6 months in lab*: According to *Ramcharitmanas*, "Ravan awakened his brother Kumbhkaran, who used to sleep for 6 months. Then he was offerred buffaloes to eat and alcohol to drink."

Brahmchariji said, "Kumbhkaran's sleep was very less because always he used to remain in research. I remember that he used to eat up flowers and leaves. He used to take cow's milk and devote on *Gaytri*. I had experience that Kumbhkaran used to stay for 6 months in lab and 6 months used to teach science to scientists in university. I remember his life that he never took meat and liquor."; xii) *Mandodari was daughter of King Mahidant*: According to *Ramcharitmanas*, some rishis transformed she frog as a girl, named her Mandodari and handed over to Ravan. Brahmchariji told, "How it can happen that without the womb of mother, a baby girl is born? This is not the law of God and Vedic principle does not speak so. Mandodari was daughter of King Mahidant, who married her daughter to Ravan."; and xiii) *Ravan was well known to 10 directions*: *Brahma* taught Varun in childhood on 10 directions, and named him Dashanan. When Varun was elected for Lanka, then all intelligentia named him Ravan, which means a great donor. Grammatically, Ravan meaning is wise and scientist, and thus Ravan is not an abuse.

Word Power

i) *How chanting Ram, a robber became mahrishi*? Brahmchariji said, "Mi Valmiki, in childhood, tortured a number of living beings by forcefully robing their belongings. Once he hold Naradji, who asked, 'Ask your parents that if somebody kills you then will they protect you?' They replied in negative. Naradji said, 'When the parents are not accomplice then why do you do such sins? Naradji told him to worship Ram.' Valmiki rose to such heights that he wrote the Ramayana in Sanskrit; and ii) *How a foul word landed Seeta in Ravan's jail*? Brahmchariji said, "Lord Ram went behind an illusive deer, and placed Seeta in supervision of Lakshman. After sometime, there came a word. Listening to that word, Seeta asked Lakshman, 'Go! Go for help of your brother, he has called you.' Lakshman didn't agree. Then she uttered one word foul. Because of that word, she remained in torture in Ashok Vatika at Lanka. Word is like fire, but it can also make a person great."

Highlights

i) *Why Vishvamitra killed sons of Mi Vashishth?* Vishvamitraji wished to become Brahmrishi, but until Vashishthji would call him Brahmrishi, nobody could

address him Brahmrishi. Once he decorated with weapons met Vashishthji, who addressed him Rajrishi. He killed all sons of Vashishthji. Then Vashishthji told Arundhati, 'He is not polite by heart. If after devotion, a person is not polite, dress is not coinciding to the devotee, then this title (Brahmrishi) should not be conferred on him. Sons can be born but *maryada* once lost can not be produced. I may not be blessed with more sons but my false sentences in space will become cause of my devastation.' Listening this, Vishvamitra said, 'Excuse me, I am a great sinner.' Vashishthji told, 'They were to die. You have to become polite, but I have not to tell a lie.' When he got politeness, he became Brahmrishi;

ii) *How a fish saved life of Manu?* One day, when he was taking water in *kamandal* from sea, a fish came in *kamandal* and said, 'Protect me.' Manu brought that fish at home, and put fish in a pit. When fish became mature, then fish wished to go to sea. Fish also said that after some time there will be a flood. You get a boat constructed and I shall meet you in Himalayas. There will be a small horn on my mouth, you fix that boat on that horn, and God will protect you.' After sometime, there was a flood. Manu got a boat constructed, and rode in that boat along with

some sages. When that boat reached in Himalayas, Manu saw that fish, he fixed boat in the horn of fish, and this way Manu and his sages got protected;

iii) *How Mi Shringi conducted Putreshti Yajna?* When King Dasharatha was not blessed with any baby, he met Mi Vashishth, who told to bring Mi Shringi from forests and organize *P. Yajna*. Mi Shringi was brought from forests. He treated Dashrath. He conducted *P. Yajna*, and the resultant product from *P. Yajna* was the medicine fed to three queens in order to purify glands of uterus. Also, they were fed *panchang* of *peepal*. In addition, juice from equal amounts of some plants was fed to purify uterus of mothers. With this treatment, three queens became pregnant. Thus *P. Yajna* was concluded;

iv) *How Kaushalya was a symbol of determination?* After *P. Yajna*, Mother Kaushalya wished to give *dakshina*, then sages said, 'We want from you the birth of such a baby, who can uplift the nation and lives a life of an ascetic and in renunciation.' Kaushalya replied, 'Such will happen. I shall live an ascetic life. I shall not eat up royal food.' Mi Shringi told, 'You accept food based on renunciation-devotion, which when cooked under what sentiments, the resultant food will be of the same sentiments. You enter

prana into *vyan,* then *vyan* into *saman* and by entering *saman* into *udan*, you look into the sphere of *chitta*; while looking into the sphere of mind, you can talk to that 4-month old infant growing in your womb.' For 15 days, she learnt of prana education. She told Dasharatha, 'Royal food is blended with *Rajogun* and *Tamogun*, therefore I am not taking it.' Arundhati asked, 'You accept royal food so that a prince is born.' Kaushalya replied, 'I wish to give birth to a son based on my renunciation and asceticism. In case, he gets deformed by royal food, then he will be shattered.' Kaushalya replied Mi Vashishth, "This is my determination. I want to give birth to a divine soul, who can make this world great and set it in nationalism. When a person gives up determination that person loses prana. Kaushalya when pregnant lived a life of ascetic and devotion by doing labour herself, dwelt in philosophy and *Gaytri*, and she used to do *yajna*. Her devotion resulted in birth of a great, brave son like Lord Ram;

v) *How annihilation and creation of universe takes place?* This is a part of Kaushalya's determination. Kaushalya said, 'This is my determination, such as this universe is kept under determination of God.' As the determination of God ends, final destruction of universe takes place. In this

process, all 4 types of living beings get absorbed in the Earth. Next, Earth gets absorbed in the water and then water gets absorbed in the fire. Next, fire gets absorbed in the air, and air gets absorbed in the space (sky). Finally, space gets absorbed in the *mahtatv*, which at that time exists in the womb of God such as an offspring in the womb of mother. Conversly, the universe is created by first of all *mahtatv* get disingrated into innumberable atoms that start moving in the space. Moving atoms in the sky lead the movement of atoms in air, which in turn, lead the movement of atoms in fire that lead the movement of atoms in water, which in turn, lead the movement of atoms in Earth and this way universe get created. This world is determination of God. When determination ends, it results in darkness that is called *Brahm-Ratri*. When day comes that is called *Brahm-Divas*. This day and night is determination of God;'

vi) *What is tapasya (devotion)?* Once during night on *Ashtami*, Mother Arundhati said, 'What a light of this half moon.' Mi Vashishth told, 'What light this Moon is, such hundreds of Moon lights put together can not be equal to *tapasya* (devotion). Devotion is: i) when a person in *mana-karma-vachan* (mind-action-speech) remains the same or in

unison, this is behavioral devotion; ii) to understand the identity of the soul, the God and the nature, and roam into their difference, this is mental devotion; and iii) when the soul starts talking with the God, this is spiritual devotion.' She asked, 'What a devotee can do?' He replied, 'One who is pious in behavioral devotion, such person wins over this Earth; in behaviour, such person remains clean in *mana-karma* (mind-action) and talks with politeness, and by becoming polite wins this Earth. After this, currents that becoming pious from *mana-karma-vachan* get awakened, and such person starts understanding internal reactions of this world, becomes scientist and looks into science of every particle. This is mental devotion. When a person understands the soul, the God and the nature, then asks who am I and replies that I am soul. That person tells, 'This is God who is making me to move. In whose (God) vehicle (nature form of my body) I (soul) am sitting, who is giving me movement is my God, and I (soul), being present in this world of nature, am travelling planets';

vii) *How bad actions made Indra an insect?* Lord Ram asked Mi Vashishth 'Broad actions take a person in religion and narrow actions take that person in sins.' In between,

an insect was seen crawling there. Lord Ram asked, 'What actions this crawling insect did?' Mi Vashishth replied, 'Since when this universe created, this insect had been attributed by *Indra* for 3 times, but still this is an insect. Action wheel is so special. After becoming king, those who could not make life waves great, receives inferior group. When *udan* takes his soul in the field of actions, then that inferiority, those narrow actions remain with him. Based on that narrowness, moving ahead such person becomes narrower, resulting insect. This results in depriving such person of attribute of *Indra*. If during *Indra*, they keep their life *yajna*-based, then their *Indra* attribute, instead of getting narrowness, moves upward. So, life should be *yajna*-based.'

viii) *Why Kaikeyi wished for Ram's exile?* Mi Vashishth proclaimed that Ram should be coronated. Next day, coronation was to begin, The same night, Abhretu rishi, disciple of Mi Vashishth, reached to Manthra and gave a letter to her, who gave this letter to Kaikeyi. Kaikeyi, reading that letter, started opposing coronation of Ram. During midnight, she went to *Kopbhawan*. King Dashrath reached *Kopbhawan* and asked her desire? She replied, 'I wish that Ram should go to forests and my son should be

incumbent there.' This was because king and rishi were known that coronation was being forwarded without proclamation. Today I have my 2 promises, which you have to grant. Today I want to give forest to Ram for 14 yrs.' Lord Ram reached *Kopbhawan*. Kaikeyi told, 'I wish you go forests for 14 yrs.' Lord Ram replied, 'This is my wish to obey my mothers.' He removed royal dress from him. Kaikeyi had letter written by Mi Bharadwaj, wherein it was writted that national character, science, and Veda need be protected, society is to be made pious, therefore, Ram should not be here in nation building as a king. Kaikeyi said to Ram, 'You go to forests. Father is to die today or tomorrow, but when lakhs of people will call for protection, they need be protected and their prana be safeguarded.' Mi Valmiki said, 'Lord Ram when got forest, there was no fault of Kaikeyi, no fault of Dashrath, but it was permission of rishis;'

ix) *How kicking with bad intentions kicks the kicker?* Vibhishan told Ravan, 'This is existing rule that when king of a nation rules by misbehavior or a king kidnaps girl of another nation, the nation of such king gets destroyed today or tomorrow. You are going to finish. If you accept my request then take Mother Seeta and touch the feet of

Ram.' Ravan said, 'Should I touch feet of my enemy?' Ravan started kicking his brother. Then Vibhishan replied, 'Brother I am talking what is right for you.' Ravan said, 'You go near him, whom you are praising.' Vibhishan went to Ram at seashore, introduced himself, and then said, 'I have come to your shelter. Vibhishan paved way for victory to Ram and in war Ravan lost;

x) *What was Angad's leg set?* Lord Ram sent Angad as envoy to meet Ravan, and requested him to tell that if Ram and you come together that will be very good. If by talk, heart changes of a king that protects nation and its subject. Co-ordination is that Ravan return Seeta to Ram and then there is no dispute. Angad reached Lanka, where Ravan asked, 'Why have you come?' Angad replied, 'I have come as envoy of Ram. I wish that you meet Ram and co-ordinate, and then it shall be very good.' Ravan told, 'I know how strong I am. We attack in air, on Earth and also inside sea.' Then Angad said, 'If you feel that you have committed a mistake, then I have got this right from Ram that you give me Mother Seeta and there will be no dispute between you and Ram.' Ravan said, 'I have such a big centre of weaponry that it can finish entire Earth. I cannot unite with Ram.' Then Angad brought prana into

thigh of a leg, and asked Ravan, 'If you are strong then in case you remove my leg from one place to another, I shall give up Mother Seeta and take Ram back to Ayodhya.' Angad did *Khechri Pranayama*, brought his all prana into a leg, set that leg, and said, 'Come! Is there any strong person?' Wariors more powerful than Meghnad, could not remove set leg of Angad. Then Ravan decided to remove his set leg and went towards Angad. Looking this, Angad set his prana as before, brought back his set leg as normal, and said, 'No Lord! Why you touch my feet? You touch feet of Ram so that you get deliverance and your Lanka is protected.';

xi) *How donations by Ravan-Mandodari paved way for victory to Ram?* Ravan was demon, but donor. On the advice of Vibhishan, Ram organised *Aj. Yajna*. King Ravan conducted *Aj. Yajna* as *Brahma* and completed *yajna* successfully. This was one donation by King Ravan to Ram, thus paving the way for Ram's victory. Ram-Lakshman reached the doors of Ravan and said, 'Lord! We are doing *Aj. Yajna*. You make *yajna* successful according to Vedas.' Ravan told, 'As you wish, that will happen.' Ram declared Ravan as *Brahma* of *Aj. Yajna*. After becoming *Brahma*, Ravan asked for their introduction.

Both said, 'Lord! I am Ram. I am Lakshman.' Ravan said, 'What is this?' But next moment Ravan said, 'Yes! When you have chosen me *Brahma*, this is my duty to do *yajna* with all rules and regulations.'. Ravan in his Pushpak plane brought Seeta. On conclusion of *yajna*, Ravan said to Ram, 'It seems your desires will certainly get fulfilled.' Blessing Ram, then told Seeta, 'If you wish, serve your husband, or come with me.' Seeta said, 'From today onward, you are my father *Brahma*. For me, here is same and there is same. I shall go with you.' Ravan at that time chanting a mantra from Rigveda said to Seeta, 'One, who owned enemy and after owning and making him *Brahma* has extracted his (Ravan's) spiritual light, why his (Ram's) wish not be fulfilled? Today it seems me that no person will remain alive in my Lanka.'

Mandodari donated *suhaag* (life of one's husband), but kept words. This was another donation by Mandodari to Ram. Ravan got a weapon as an unfailing power from Maharaja Shiva, and set that weapon inside the central pillar in his royal house. That weapon had co-ordination with Ravan's navel and heart. It had voice power such that waves from that weapon reach Ravan through his navel and heart, and how long those waves reaching him,

nobody can kill him. Shiva told Ram, 'I gave him an unfailing weapon. How long waves from that weapon reach Ravan, nobody can kill him. You send Hanuman and Jamvant to get that weapon as donation from Maharani Mandodari, who is learned, pious and donor. Hanuman and Jamvant impersonated as Brahman reached to Mandodari, and said, 'We have come to seek some donation. In case, we get donation, then we shall eat something.' Mandodari asked, 'What do you want?' They replied, 'In case you promise, we shall express.' She told, 'Queens do not go against their words. This is their ornament, religion, humanity and *maryada* of nation. If after expressing a word, it is backtracked, that destroys *maryada* of a nation.' Both spoke in one voice, 'We want weapon set in your middle pillar.' She obeyed Maharaja Shiva, took out that weapon from inside the pillar, and handed over the same to them. Taking weapon, while returning, they heard to a divine communication by Shiva telling, 'Jamvant! Finish this weapon in sea; otherwise this will continue to give power to Ravan.' Both fixed in middle of sea that weapon, which then got finished;

xii) *What were Ravan's teachings on death bed?* Ram-Lakshman reached near Ravan and after touching his feet

asked, 'We want to listen on statesmanship from you.' Ravan said, 'Ram! In a nation, there should be science, but misuse of science results in destruction of a nation. In case, you wish to make your nation high, then king should not be lethargic and erring. When there is lethargy and err, there shall be attack on girls and daughters of others, such nation will end up today or tomorrow. Ram! What work you wish to do, do it now, to leave for tomorrow is foolishness and erring. Politeness and intelligence take the nation to heights. Scholarship protects nation and society, and *yajna* type activities are protected.' Today piercing of all my attacks and power was given to you by Vibhishan, but today I am very happy. When I was studying in the ashram of *Brahma*, then I attacked daughter of guruji and she cursed me. While dieing, she said, 'You also shall die similarly. Thus I did two sins: one, by attacking daughter of guruji; and second by frustrating foresters, who came by the permission of parents.';

xiii) *What Ram had that Ravan lacked and lost?* Ram was scientist, yogi and had spiritual power. Ravan was strong, a great scientist, but had no spiritual power. Ram had character and humanism. Ravan was devoid of character and self-confidence. Ravan, who made dieties

captive, is an unparallel scientist in this world till date. He drew matter of others and lived a lavish life. Ram was greater scientist than Ravan because Ram used science to help others. Lord Ram set up an example of *Maryada* in this world. Ram was devotee, but not Ravan. He, since when set up the nation till death, kept *yajna* light alive. He spread culture in the world. Ravan spread his nation in almost entire world but he had no generosity. Lord Ram killed Ravan, spread culture, and thus made world generous and pious. King Ravan, who was well versed in Vedas, lived 48 yrs in celibacy, was highly intelligent, but had lost culture. His thoughts and considerations took shape of *Rakchhas Pranali* (Demon System). When there is difference in the name of God, then nation moves towards hell. Ram faced lots of difficulties but always he remained firm and finally won over Ravan. When selfishness reaches optimum, *Vaishyas* (rich people) gather optimum and poor becomes poorer. At such time, pain of poors breeds bloody revolution, causing destruction. Those gather wealth are Ravan, and someone as destroyer of Ravan takes birth as Ram. Ravan had ill-intended look of Seeta's character. Ravan was a great king and scientist but agony of Seeta destroyed Ravan family and put nation in the

mouth of fire. Proud of science put Ravan in destruction, family destroyed and my daughters became widow; all lost. Ravan's Lanka had science labs and beautiful schools but an attempt of character assassination of my daughters made that nation a cremation ground. Ravan from death bed said, 'Ram! You killed me and this killing should not happen.' Ram replied, 'Why not? You did a great sin that you brought a desolate woman from fiercy forests to your house. A king, who brings a virgin or a woman living in his nation to his house, is worst sinner. Ram said, 'Ravan! Do you accept this sin or not?' Ravan replied, 'Lord! What could I do when you defiled face of my sister, Somtiti.' Ram told, 'I did not do. You know she at that time became fascinating. Then I requested to go and she left. She did her defilement for self favour from you. We both are *Kshatriya*, and this is not the duty of a *Kshatriya* to defile face of any woman.' Ravan said, 'Why don't you made me known of this?' Ram told, 'This is because your national pride was dead. You snatched Sampati's nation at seashore, where Sampati and Garud were king. You made them beggar. You snatched Magadh nation from Queen Sursa and made her as public servant. In Patalpuri, you killed a king named Keerti and murdered his wife.' Ravan

became silent and said, 'Ram! Really what you said is true. Lord! I wish to die. My ears have no strength to listen such words.'